The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I. SAN FRANCISCO, JUNE 1, 1872. No. 12.

Topics of the Times.

GODLESS EDUCATION IN THE HOLY CITY.—The Sub-Alpine Chamber of Deputies has approved the first Article of the Bill suppressing the Chairs of Divinity in the Universities.

A SPANISH ROYALIST ARRESTED.—The Duke of Sesto, a member of ex-Queen Isabella's party, was arrested lately on a judge's warrant, as he alighted at Madrid from the train coming from Paris.

A DISTINGUISHED CONVERT. — Lord Robert Montagu, the scion of a ducal house in England, to whom we have alluded in an editorial in to-day's GUARDIAN, has, according to a London contemporary, expressed his intention to resign his seat for Huntingdonshire. Twelve months ago two hundred of his constituents petitioned his Lordship to vacate his seat, the reason assigned being that Lord Robert had avowed himself a Catholic.

THE CRAVEN APOLOGIST OF METZ.—Marshal Bazaine is about to publish a work on "The Army of the Rhine, from the 12th of August to the 29th October, 1870." The Marshal points out, at some length, the defects in the condition of the French army at the time of the war with Germany, and suggests various changes in training and organization, with a view to rendering it more effective in future. He is of the opinion that, in the late war, France should have acted at first on the defensive, as her resources were not ready, and she was only able to oppose a limited number of men to the legions of Prussia. With regard to his own part in the war, Marshal Bazaine says he awaits, with confidence, the judgment of history.

THE ANGLICAN CONVOCATION AND THE ATHANASIAN CREED.—The London Episcopalian Convocation has been occupied, for some time past, in the consideration of the Athanasian Creed. Lord Alwayn Compton moved a resolution declaring the willingness of the House to consider any change in the English version of the Creed that would make it a more exact reading of the document which had been used in the Church, centuries before the Reformation. To this, Archdeacon Denison moved as an amendment, that there was no sufficient reason for entertaining the motion. Said he, "the damnatory clauses—and he hoped the House would stick to the word damnatory—were the subject of much confusion of thought. The condemnation was God's, not man's. Man used the clauses admonishingly, . . but the Creed was the pronouncing of condemnation by God."

THANKSGIVING OFFERING TO THE HOLY FATHER. — On the first of May, the *Unita Cattolica* was to send the Holy Father the sum of 12,000 lire, offered by the Italians as St. Peter's Pence, and in thanksgiving for his having refilled the vacant Sees of Italy. To this gift, the *Unita* added two interesting gold pieces, one worth one hundred lire of the Pontifical currency, struck in 1868, and the other, a half-carlino of Victor Amadeus III, coined in 1786, and valued at seventy-two lire. The *Unita* wishes to show these two pieces to the Sub-Alpine Ministers residing at Rome, and to ask them, in the words of Jesus Christ to the Pharisees: "Whose image and inscription is this? Ministers, do you know this august image? Read the superscription: 'PIUS IX, PONT. MAX. A. XXIII;' and, on the other side: 'PONTIFICAL STATES.' How, then, came ye in Rome? In what manner, and through which gate did you enter it? *Reddite igitur quæ sunt Pontificis, Pontifici.* Mind ye your own business, and do your duty where ye are called to do it."

A GLORIOUS DOMINICAN SAINT.—The third centenary of the death of the glorious Pontiff, Pius V, occurred on the first of May. The Bishop of Mondovi, himself a Dominican, has thought it a fitting opportunity to extol and draw attention to the virtues of a Saint who was the glory of his own Order, by issuing a well-worded Pastoral on the occasion. All Catholics may rejoice on the occasion. First, because the Pontificate of Pius V is a solemn defence of that of Pius IX. Second, because the triumph of Pius V is a secure pledge of the final triumph of the reigning Pontiff. Again, St. Pius V defends the conduct of Pius IX, in not consenting to give up an inch of land belonging to the Church. For it was that holy Pontiff who published the famous constitution "*Admonet Nos*" on the 29th of March, 1567, wherein he forbade the alienation of any part of the Temporal Power. Every Pope is bound by four oaths; two are taken when he is a Cardinal, and two as a Pope. It is hence not through obstinacy that Pius IX defends the rights of the Church and condemns her usurpers; and bold, indeed, must they be who dare to assert that Pius IX damages the cause of Catholicism by his unshaken resistance:

The acts of Pius V (as the Bishop of Mondovi remarks) owe their efficacy to his sanctity, confirmed by the most wonderful miracles wrought by him; it follows, then, that the inflexible attitude of Pius IX as to the unjust pretensions of the Revolutionists is highly commendable before Heaven and Earth. Moreover, the remembrance of the triumphs of Pius V assures us of those of Pius IX. Remembering (adds the Bishop) that the centenary of the great Ghislieri was, in many cases, as sad as the present, we hope that, as Pius V sang the song of victory over the Turks, so likewise Pius IX, and who is his glorious successor, will see the final triumph over his enemies. Like St. Pius V, the reigning Pontiff was chosen to crush the Church's persecutors, and our Lord has preserved and will preserve our Holy Father that he may trample under his feet the aspics and basilisks of the revolution.

CERVANTES. — On the 23d of April, in the Cathedral Church of Cadiz, a solemn Requiem Mass was sung for the eternal repose of the soul of Miguel de Cervantes, the famous poet of Sevilla, who has immortalized Don Quixote and Sancho Panza. The venerable Archbishop of the diocese was present, together with all the chief men of the province.

THE ROMAN VERSUS THE PARISIAN RITUAL. — Monsignor Guibert, the Archbishop of Paris, has just issued an *ordonnance* modifying the marriage ceremony. On and after the first of May, the priests must cease to make use of the embroidered satin *poeles* under which the newly-married couple kneel to receive the nuptial benediction. This change is in conformity with his Grace's recent substitution of the Roman for the Parisian ritual.

OHE! JAM SATIS. SATIS! SUPERQUE SATIS! — The *Esperance de Rome*, the "Old Catholic" organ, subsidized by the German, and patronized by the Italian Government, has published its last number. This event, following close upon Gavazzi's flight, and upon Pere Hyacinthe's *fiascos* at the Argentina Theatre, is consoling to all who know the insidious character of the persecution now suffered by Christianity in its capital city. It is now proved that the Romans are steadfast in the Faith, and that heresy has no chance in the City of the Seven Hills. M. Loyson, it seems, after his ignominious exodus from Rome, has, *tandem aliquando*, arrived at Paris, and will preach twice a week at the house of the Abbe Michaud, where the disciples of the new religion (save the mark) will meet together until a more fitting place is found.

THE AMBASSADOR OF THE GERMAN EMPIRE TO THE SOVEREIGN PONTIFF. — The *Germania*, of Berlin, says: Before the nomination of the Cardinal has met with the approval and sanction of his Holiness the Pope, the official journals are doing their best to place the orthodoxy of the minister-elect in a somewhat dubious light. To draw a line between Ultramontanism—that is to say, Jesuitry and Catholicism in public life—is beyond the power of man. A great deal of political capital has been made by the anti-Catholic party, or the anti-Ultramontanes, as they prefer to style themselves, out of the number of petitions that have been presented to the Government praying for the expulsion of the Jesuits from the Empire. The tide has, however, turned, and the Minister of Public Worship is deluged with addresses, more particularly from Bavaria, the Pfalz, and Westphalia, in favor of this much-abused element in the Catholic Church. On Saturday alone, no less than two hundred of these letters were received by Government. "On the same grounds," concludes the form of address from Westphalia, "that it is proposed to expel the Jesuits, all Catholics might be forbidden to remain in Germany."

AN UNFORTUNATE WOMAN.—According to the *Catholic Union*, the miserable person known as Edith O'Gorman, the "Escaped Nun," is not meeting with any great success in her Western tour. Her lectures, at St. Louis, were a financial failure, so much so, that she could not pay her printing bills. All the respectable halls in the city were closed against her. She lectured one evening in a hall used for Sunday night dances, and lectured in a club-room in the sounth part of the city, lately, to an audience of exactly sixty-three, and about one hundred policemen. She is advertised to lecture in Kansas City. The Catholics there, will do as they did at St. Louis, leave her alone, and let the vile creature lecture to those depraved enough to listen to her.

THE LION OF THE FOLD OF JUDAH.—Recent London papers report the examination of the Archbishop of Tuam, and the Bishop of Elphin and Clonfert, in a court of justice in Ireland, touching the Galway Election. The Archbishop pointed out how it was the duty of the clergy to urge upon their flocks to vote for Captain Nolan, as one who would be more likely to do good to Religion. He hoped for the passing of the Ballot, as it would be a great protection to the tenant against the landlord, and would put an end to much awkwardness and unpleasantness. As to Home Rule, he said it was a political cry he did not understand the meaning of, and the fact that he and the priest were Repealers, and nothing short of that, had made a considerable impression upon some persons before inclined to support Home Rule. They now admit that it would be hopeless to expect the Catholic Clergy to rest at the stage of "Federalism," and that the population—as the Galway Election itself showed—was not inclined to overrule the clergy in the matter. Imperialism or Repeal was the alternative; but Imperialism could be relieved of many of its unpopular accessories, and to this task a statesman would address himself. Ireland was too much ruled by Government Boards, and Lord Hartington's proposal to add yet another, in the shape of a Local Government Board, was regarded as a positive mischief rather than a rational concession to the Home Rule idea. Mr. Justice Keogh told Bishop Duggan, a witness before him, to produce the decree of the Council of Trent on the subject of addresses on politics from the Altar by priests, and it is commonly thought that the parliamentary fate of Captain Nolan will greatly turn upon the character of that ecclesiastical enactment, which it is alleged the priests in Galway greviously sinned against. The Bishop of Elphin, for the Bishop of Clonfert, explained all the clauses satisfactorily to the Judge. It is thought that the decision will be pronounced next week.

AN ANGLICAN BISHOP AND PEER OF PARLIAMENT ON THE CATHOLIC QUESTION.—The Lord Bishop of Lincoln, England, spoke as follows, at a late "Evangelical" meeting at Willis's Rooms, London:

It is popularly believed that the loss of the temporal power had been a severe blow to the Church of Rome; but he had a very different opinion as to that, for he believed it had been her exaltation. In matters concerning the dominion of consicence, the Papacy was now in a more powerful attitude than it was in the 11th and 12th centuries. Members of free governments were quailing against Ultramontanism, and they had nothing to set against it but a spirit of socialism. He was pursuaded that, in a short time, even in our insular positition here, we might be made to tremble before the autocratical power of Pius IX unless we did something to destroy it. The result of the decrees of the Vatican was, that the intelligence of Europe was drifting toward infidelity.

RELIGIOUS STATISTICS.—The statistics of religion in the United States, just completed at the Census Office, show the total number of church organizations on the 1st of June, 1870, to be 72,451; total number of church officers, 63,074; total church accommodation, 21,669,562; and aggregate value of church property, $354,429,580. The statistics of churches for the principle denominations are as follows: Baptist, regular, 3,997,116; Baptist, other, 363,019; Roman Catholic, 1,990,514; Congregational, 1,117,212; Episcopal, 991,051; Lutheran, 897,332; Methodist, 6,528,209; Presbyterian, regular, 2,198,900; Presbyterian, other, 499,344. The value of church property owned by those denominations is; Baptist, regular, $39,299,227; Baptist, other, $3,378,977; Roman Catholic, $60,985,566; Congregational, $25,668,688; Episcopal, $46,514,549; Lutheran, $15,917,747; Methodist, $69,854,121; Presbyterian, regular, $47,828,732; Presbyterian, other, $5,436,524.

THE ORLEANS FAMILY AT VERSAILLES — A SUGGESTIVE SCENE. — A Paris correspondent, under date of April 22nd, writes to the London *Telegraph*: "I witnessed a curious and touching scene here yesterday. The Princes of the Orleans family, taking advantage of the Chateau of Versailles being empty, owing to the absence of the Assembly, brought all their children—some of them little toddling things that could hardly walk—to see the celebrated palace, and to read in its well-known picture galleries the history of France and of their own ancestors. Several of the party—notably the Duke d'Aumale, the Prince de Joinville and the Duke de Nemours—were quite young men when they last looked at these memorials of their country's glory, before the Revolution of 1848. They are now well past middle life, and some of their children are young men and women, although they to-day see these pages, to which those of their name have contributed so much, for the first time. The party and its reasons for coming to Versailles formed a practical commentary upon the words of a famous French writer: "What a great nation France would now be if she had refrained from revolution since 1815!"

ENTENTE CORDIALE BETWEEN NEW ORLEANS AND SAN FRANCISCO.—From the far-off West comes a voice in praise of the Most Rev. Archbishop of New Orleans. The San Francisco GUARDIAN, a new and able Catholic weekly, published under the auspices of His Grace the Archbishop of San Francisco, pays the following deserved tribute to Archbishop Perche, whom the Baltimore *Volkszeitung* very appropriately calls the "courageous Archbishop of New Orleans." That his great services as founder and editor of "the best Catholic paper in the United States" are known and appreciated throughout the Union, should be a source of pride to all his spiritual children in this vast province; and that the Catholic Militant Union and the *Propagateur* will now, joining hands under his guidance, fight the good fight and triumph as gloriously in the future over the enemies of our Holy Church as that unequalled paper did single-handed in the past, no one who knows aught of his Grace can, for a moment, doubt.—*New Orleans Morning Star.*

Our able contemporary, in a spirit of genuine Catholic union, quotes one of our articles on Catholic Organization.

Literature, Science and Art.

— The death of Thomas Buchanan Read, the eminent Irish-American painter and poet, is recorded in late New York papers. A native of Chester County, Pa., the deceased poet-painter was what Lord Byron styled Thomas Moore, the "idol of his own circle" at Cincinnati and elsewhere. To our thinking, the grandest thing about Mr. Read was his genuine sympathy, though a Protestant, with the Holy Father, manifested in various ways during his sojourn in the Eternal City. Mr. Read was fifty-one years of age at the time of his lamented death. Says the Boston *Pilot:*

The most popular poem produced by Mr. Read was, unquestionably, his now famou lines entitled, "Sheridan's Ride," which have been already published in the *Pilot*. Thrown off in a happy moment of inspiration, at a time when the country was exultant over the wonderful achievement of Gen. Sheridan at the battle of Cedar Mountain, the poem was received with enthusiasim. It was published in every conceivable form, though the author probably derived very little pecuniary profit therefrom. The song struck a chord in the bosom of the nation, and gave him, in a day, a wider reputation than he had previously won by years of consistent and conscientious devotion to art.

In the same journal we read:

The New York *Evening Post*, whose Editor-in-Chief is the venerable Wm. Cullen Bryant, prince of our poets, and every inch a noble Celt, says of the dead artist-poet: "Variously gifted, he held an enviable rank both among the poets and the painters of his time. Of his pictures, "The Lost Pleiad" and "Undine" were perhaps the best. His painting of "Sheridan and his horse" has, however, attained a much higher popularity, while one of his earlier paintings, in which the fairies are represented as coming upon a human skull, has been lost sight of altogether."

—From an interesting report of a lecture delivered recently at Boston by the Right Rev. Bishop Becker, of Wilmington, Del., and published in the *Pilot*, we glean that the Rt. Rev. lecturer prefaced his discourse with some remarks on literature in general, giving an exposition of its nature and various branches, its origin and earlier developments. He understood by the word, literature, the entire result of knowledge and fancy as preserved in writing. Under this head he defined its character and phases, tracing its rise, progress and preservation—dwelling particularly on the important, and, indeed, essential part performed by the Catholic Church in collecting and wresting from oblivion, both sacred and pagan classic literature, handing their beauties down to us, through the devoted labors of the religious orders, "crystalized for eternity."

The magnificent literature of the Hebrews, which, he said, modern writers can not, even with feeble step, imitate, had been brought to yield some of its richest gems to the service of Christianity, and was, by its guardianship and expounding being vested in the priests of the Old as well as the New Law, a vindication, in its pre-eminent quality, of the claim that all literature should be subject to the preserving care of the Church, and was a providential foreshadowing of the true function of the Church through all time in respect to literature. Passing on to the outgrowth of literature in Europe, under the fostering hand of the Church, he spoke of the simultaneous advance of the Spanish, French and German, each of which had its peculiarities and its merits. Then followed the English and modern literature. Of the English poets, he spoke, as worthy of note, of Chaucer, Milton, Dryden, Pope, Byron, Browning and Tennyson, some of whom, he felt constrained to say, were not wholly unexceptionable on moral grounds, but the latter he recommended as a good model for purity, and fine use of language. Among the late prose writers, favorable mention was made of Thackeray, Dickens, Irving, and Prescott, though to Thackeray it was objected that while he possessed profound insight, he, at times, bordered on paganism. Of the lady poets, the only one he proposed to name, Adelaide Proctor was admirable for the beauty of her thoughts, and of the expression with which she clothed them. Emerson and Longfellow also received their meed of praise; the former, however, is tainted with Pantheism, but he is worthy of recognition, as he writes very correctly and beautifully. The new literature which comes to us chiefly from the extreme West, and new countries, is, like the writers' fancies and the scenes they depict so true to nature, wild and luxuriant, but, at the same time, rife with loose morals and blasphemy. He hoped the authors would eliminate such in their later editions. He denounced, in unmeasured terms, the trashy and corrupt newspaper and current literature of the day which is flooding the country—recommending, instead, those under Catholic influence, and exhorting all the community, especially the young men, through the purest motives of social virtue and safety to patronize such only as could meet the sanction of the true faith, and respond to the requirements of a judicious taste.

Ecclesiastical.

THE CHURCH IN THE UNITED STATES.

DIOCESE OF PHILADELPHIA.

THE MISSION AT ST. AGATHA'S.—If we judge from the crowded condition of the church at the evening services, and the unusual number of communicants at the Jesuit Mission at St. Agatha's, it will be self-apparent that much spiritual good is the result of it. Father Fitzmaurice, the worthy pastor, in securing the good Jesuit Fathers for the Mission, has done that which will prove of the greatest service, and receive for him the deserved thanks and gratitude of his flock. We speak but the known truth, when we assert that *all* the Missions recently given in Philadelphia have been attended by a most gratifying success. The one at St. Agatha's, which closed on Tuesday evening last, has, when we consider the size of the parish, been a wonderful success. Over one hundred and twenty communions, some twelve or thirteen converts, and the unholy marriages that have been sanctified, are among the glorious fruits of the Mission just given by Rev. Fathers Coughlan, Van Goch and Driessen. From half-past four in the morning until eleven o'clock at night have these zealous missionaries labored at the altar and in the Confessional, and, notwithstanding the debilitating influences of the weather, they have been enabled, by God's grace, to accomplish an immense amount of good.—*Catholic Standard.*

THE GREAT DOMINICAN IN THE CITY OF BROTHERLY LOVE.

On Sunday evening, May 12th, the distinguished Dominican orator, Very Rev. Thomas Burke, at the invitation of the learned and much respected Pastor of St. Malachi's Church, Rev. John Kelly, appeared before that congregation in behalf of a convent of his Order which is being erected in the city of Dublin. The church was filled to repletion, the Sanctuary and Sacristy being filled with clergymen from both city and country. Previous to the lecture, the choir, under Prof. Colman, sang the *Inflammatus*, from Rossini's celebrated *Stabat Mater*. Father Burke now ascended the platform of the altar and announced his subject, "The Catholic Church the salvation of society." Having, but two weeks ago, published this lecture *in extenso*, we can only, on this occasion, refer to some of the principal points maintained by the learned lecturer. The proposition assumed involved three points: First, it involves the proposition that society requires to be saved—and then that it requires something for its salvation. Then it involves the proposition that the Catholic Church, so far, has been the salvation of the world in times past: out of which grows the third proposition: consequently, she is necessary to the world in all future times; and it is her destiny to be, in time to come, what she has been in times past—the salvation of society. These are three distinct propositions.

The speaker dwelt upon the fact that the salvation of society had been maintained by the Church of Christ through the saving influence of the Sacraments of Penance and the Blessed Eucharist—that as long as these Sacraments were preserved and recognized, society was safe—that when these were thrown aside and the world ceased to recognize the Church as the teacher of God's truth, the great bond which held society together was broken asunder. The pigmy of human reason was substituted for the Church, and behold the result. We are lost in admiration of the society of this glorious nineteenth century of ours. Well, what has this Society produced, intellectually, morally, politically? Intellectually, it has produced a philosophy that asks us, at this hour of the day, to believe in ghosts. The last climax of the philosophy of this nineteenth century of ours is "Spiritualism," of which you have all heard. The philosopher of to-day, unlike even the philosopher of the pagan times of old, does not direct his studies, nor the labors of his mind, to the investigation of the truth and the development of the hidden secrets of nature—of the harmonies of the soul of man—or the wants of the spirit of the man. To none of these does the philosopher of to-day direct his attention. But this man—this leader of mind in Society—gets a lot of his friends round a table; and there they sit and listen until "the spirits" begin to knock; that is the pith and substance of his philosophy. Another man—(one of another great school, and, indeed, these two schools may be said to have divided the philosophical empire of our age) this disciple of another school that sends up its telegrams into our churches and pulpits, says: "Oh, man! man of the children of men—since thou hast received a commission to sound the Scripture—to mend the "Word of God," as it is called—believe me when I tell you that our common ancestor was an ape—and that it was by the merest accident—the accident of progression: eating a certain kind of food; keeping certain hours; endeavoring, by degrees, to walk erect, instead of crawling on our hands and feet—it was by the merest accident—a congeries of accidental circumstances—that we have not tails!" This is the philosophy of the nineteenth century. This is the intellectual grandeur and "progress of the age," that says: "I don't require salvation!"

The moral progress of this Society, which has emancipated itself from the Catholic Church, has told woman that she need no longer walk with modest and downcast eyes—that she has the right to mount the platform, and, if she pleases, even to advocate Free Love. Nor is this all; the morality of our age has been pleased to strip Matrimony of its sacramental character, thereby destroying the very life of human society—that life which the Catholic Church has always so jealously guarded. To guard against inconstancy, it is necessary to call in divine grace and help from Heaven. For it is a question of conforming the heart of man in the steadiness, in the unchangeableness, and in the purity of the love that is to last all his life long. Therefore it is that the Catholic Church sanctifies the solemn contract by which man promises to his fellow-creature that he will love her; that he will never allow that love to grow cold in his bosom; that he will never allow even a thought of any other love than hers to cross his pure imagination or his pure soul; that he will love her in the days of her old age as he loves her to-day, in the freshness of her beauty, as she stands by his side before the altar of God, and puts her virgin hand into his. And she swears to him a corresponding love. But ah! who can assure her that the heart which promises to be hers to-day—who can insure to her that the love, ever inconstant in its own nature, and acted upon by a thousand influences—is not calculated, first to deceive, then to alienate, then to destroy? How can she have the courage to believe that the word that passed from that man's lips, at that altar, shall never be regretted, never be repealed? I answer, the Catholic Church comes in and calls down a special sacramental grace from Heaven; lets in the very body of the Saviour, in its sacramental form, to touch these two hearts, and, by purifying them, to elevate their affection into something more than gross love of sense, and to shed upon those two hearts, thus united, the rays of divine grace, to tinge their lives, somewhat, with the light of ineffable love that binds the Lord to His Church. And so, in that Sacrament of Matrimony, the Church provides a divine remedy for the inconstancy of the heart of man; and she also provides a sanctifying influence which, lying at the very fountain-head, and source, and spring of our nature, sanctifies the whole stream of society that flows from the sacramental and sanctifying love of Christian marriage. Do you not know that this society, in separating itself from the Church, has literally destroyed itself? If Protestantism, or any other form of error, did nothing else than simply to remove from the Sacrament of Matrimony its sacramental character—by that very act, that error of religious unbelief, it destroyed society. The man who destroys, in the least degree, the firmness of the bond that can never be broken, because it is bound by the hand of God, and is sealed with the sacramental seal—the man that touches that bond, the man that takes from that Sacrament one single iota of its grace, makes himself thereby the enemy of Society, and pollutes the very fountain-head from which the stream of our life comes. Such is the sacrament of marriage to human society. The future of the world, the moral future of mankind—of the rising generations, all depend upon the purity and the sanctity of the matrimonial tie. There does the Church of God throw, as it were, her sacramental salt into the fountain-head of our nature, and so sanctifies the humanity that springs from its source."—*Catholic Standard.*

THE CHURCH IN ENGLAND.

DIOCESE OF SOUTHWARK.

ST. JOSEPH AND THE RELATIONS OF MASTER AND SERVANT.

The Feast of the Patronage of St. Joseph was celebrated with great splendor at St. George's Cathedral. A very large congregation attended the Pontifical High Mass, which was sung by the Lord Bishop of Southwark, the music being Beethoven's Mass in C. The Rev. Father Galliwey, S. J., preached the sermon, and took for his text the words, "Whereupon Joseph, her husband, being a just man, and not wishing publicly to expose her, was minded to put her away privately." The Rev. Father said that St. Joseph had recently been declared Patron of the Universal Church. This was not a new doctrine; for the Church never invented doctrines, but only defined them at a proper time, in a public manner. St. Joseph was the Patron of the Church from the time when, in the stable at Bethlehem, he protected the first members of the Church, and during the infancy of Christ guarded Him and His mother from the attacks of Herod. Why was St. Joseph now specially invoked by the Church? Because it was attacked in a desperate manner, not only by one but by many Herods. In fact, no family had been so prolific as that of the Herods; and they were all animated by the spirit of their forefathers. Enthroned in Heaven, Christ was out of their reach; but in the person of a poor Catholic child and in our Holy Father the Pope, the world found representatives of Christ, and accordingly persecuted them with all its force. In this fierce war the Church needed a powerful protector. Many thinking persons believed that we had already arrived at the time mentioned in Revelations, in these words: "And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth and seduce the nations which are over the four quarters of the earth." But what would it avail if the Pope was triumphant, and all poor Catholic children provided for, if we ourselves were lost? We should seek the protection of St. Joseph, and try to copy his virtues. It had been remarked that little was known about the Saint, but that little which the Holy Ghost said about him spoke volumes. If St. Joseph, as he was on earth, could be seen by the congregation at that moment, there would stand before them a plain working-man, rather over the prime of life, but with heavenly sweetness shining in his countenance, and such grace in his features that crowds would flock to see him. Occupying an infinitely higher position was our Blessed Lady, not old, but in the flower of youth, full of grace of soul and body. St. Joseph knows she has become a mother—he is struck down with awe—no suspicion against her sacred character enters his mind. But he is troubled. Why? Because he feels himself unworthy to be under the same roof with one so holy. If nations would only look at St. Joseph there would be no war between class and class, laity and clergy, master and servant. If a master would consider whether he deserved all the service rendered to him by those in his employment, instead of always imagining that they were not good enough for him, there would be fewer bad servants. Frequently, masters and mistresses complained that their domestics were guilty of insobriety, dishonesty and other vices, whilst those very masters and mistresses had, by word or example, corrupted their servants, and rendered them intemperate or dishonest, or even worse. According to law, if a man rented or hired a house, or any other piece of property, he was obliged, at the expiration of his agreement, to restore the property in the condition in which he found it. But if a man engaged an honest, sober and moral servant, there was no law to punish him for tarnishing the virtue of that person. In the next world, however, this would be punished most rigorously. Looking at the state of Europe, in these days, the same thought seemed to be uppermost in men's minds; each man thought his neighbor not good enough for him. The Commune of Paris thought the rulers of France not good enough for them. The Italians thought the Pope not good enough for them. The Spaniards thought their monarch not good enough for them, and they choose a new one as often as a lady changes her dress. The master considered that the servant did not work enough, and the servant considered that the master did not pay enough. All this discontent could be softened by looking at Nazareth and following the patient example of the saintly Joseph.

THE CHURCH IN FRANCE.

DIOCESE OF PARIS.

THE MARTYRS OF ARCUEIL.—CONTINUED.

This was the last time they had any communication with the superior officers of the fort, who, in all their relations with the Fathers, kept up an appearance of politeness, while the men became every hour more insulting and more revolting in their language. There were constantly to be seen at the windows, drunken men and fiend-like women, who, staring at the prisoners, shouted out epithets which it would be impossible ro repeat, or read aloud the most shameless articles from the newspapers. One day they perceived that the under-governor of the fort had his helmet in his hand as he was conducting Pere Captier back to prison after an examination, and this mark of respect so exasperated the crowd that there was quite an uproar at the prison gates. From this time the provisions of the prisoners were pillaged on the way, and for two days they were kept without even a glass of water.

On Wednesday, the 24th, an execution took place in the court of the fort, under their eyes, and many threats and cruel suggestions were showered upon them. That day the chaplain of the Hospital of Bicetre went to the Governor to beg him to place the priests under his charge, promising to answer with his head that they should be forthcoming on the day of trial. This noble effort was in vain; the Commune had already settled otherwise. The College was to be sacked and burnt, and as to the prisoners, they were the property of the 101st battalion, to do with them as circumstances should direct.

What must have been the feelings of the prisoners during this long week of agony? The survivors assure us that they were all filled with calm happiness, with the exception of some of the servants, who, being married men and fathers of families, appeared sad and oppressed; not that any of them forgot or despised the thought of death, but because they had offered the sacrifice of their lives for their country. The Religious increased their usual prayers, encouraged each other, and exhorted their companions. Every evening they all said the Rosary together, and added a prayer for their absent brethren. Occasionally, Pere Captier, though worn out by fatigues and privations, read aloud some spiritual reading, or spoke a few words of comfort and hope to his children. In the meantime the crowd outside listened, and mocked at their prayers.

One morning, when the whole sky was lighted up with the reflection of Paris in flames, and Pere Captier was walking across the room saying his office, they shouted in through the window; "You had better pray to God that the torpedoes with which the city is filled may not burst." "I am doing so," was his quiet answer; and, having finished his office, he asked his companions to pray with him.

On Thursday, the 25th, at daybreak, there was an extraordinary commotion in the fort, and the prisoners thought, for a few minutes, that the fort was evacuated, and that they would be saved by the arrival of the Versailles troops; but they were quickly undeceived. A body of soldiers came to the door of the casemate in which they were confined, and not having the keys, forced an entrance with the butt-ends of their muskets. They told the prisoners that they were free, but that they could not be left to fall into the hands of the Versailles troops, they must therefore follow them to the "Mairie of the Gobelins," and that they then would be set at liberty.

It was a long and painful walk. Threats of death were showered upon them at each step; the women showing themselves even more infuriated than the men. A few shots from Fort Bicetre caused a slight confusion, during which Pere Rousselin managed to escape and return to Arcueil. The rest were obliged to continue their walk, but when, on reaching the "Mairie," they reminded their captors of their promise of liberty, they received the answer that the streets were not safe, that they would be massacred by the crowd—which was to all appearance true enough, as the people were even then shouting for their death.

They were turned into a courtyard into which shells were constantly dropping, and where the "Federals" brought the corpses of their victims to show the rascals ("canailles") how the Commune treated its enemies.

Half-an-hour afterward they were taken to a prison in the "Avenue d'Italie," and, on entering, recognized in their guards the same battalion by whom they had been arrested, with Cerisier at its head. It was then 10 A. M. Toward half-past two, the door was thrown violently open by a man in a red shirt, who cried out, in a loud, peremptory tone: "Soutanes, (cassocks) get up, you are to go to the barricades." They all arose, and were taken to a barricade, where the Religious were offered muskets and told to fire. "We are priests," they answered, "and besides, we are neutralized as members of the ambulance. We can not carry arms; all that we can do is to help your wounded and bury your dead." "You promise?" said an officer. "We promise." Upon this they were led back to prison by an escort of Federals and women armed with muskets. The prisoners now thought only of preparing themselves for death. They all knelt down once more to offer the sacrifice of their lives; then they all confessed and received absolution. They were deprived of the great consolation of the dying—the Holy Viaticum; but for most of them but a short time was to elapse before the crown of martyrdom was to open to them the gates of Heaven.

At half-past four, by command of Cerisier, all the prisoners were again ordered out and made to stand in a narrow alley outside the prison, while the men of the 101st battalion could be heard ominously loading their muskets; the soldiers were all drawn up in order, and small knots placed at every opening in the street. On the avenue, seated in a carriage, was Cerisier, with a woman by his side. Thus did he preside over the judicial acts of the Commune.

At last the word of command was given: "Walk out, one by one, into the street." Pere Captier turned to his companions and said: "Let us go; it is for God's sake." Pere Cotrault was the first to walk out, and he fell at once mortally wounded. Pere Captier was struck by a bullet which shattered his leg, but he did not fall till pierced by a second, a hundred yards farther on. Pere Bourard also managed to walk a few steps in the same direction after receiving the first discharge, but sank under the second. Peres Delhorme and Chatagueret and Monsieur Gaquelin fell immediately. Monsieur Voland and five servants, who followed close behind the priests, were able to cross the avenue, but before they could find a shelter they also were struck dead. The other prisoners escaped. Monsieur l'Abbe Graucolas, almost untouched, entered a house, where a woman threw over him her husband's clothes. Six others, all laymen, found shelter in neighboring houses or cellars, and afterward joined the ranks of the National Guards. God's ways are indeed unsearchable! If the Versailles troops had arrived but one hour earlier, all these martyrs would have been saved!

The assassins were not satisfied with the death of their victims, they sprang upon the bodies to insult them and strove to break every bone with blows from their bayonets.

When the Versailles troops had victoriously crossed the barricades, they recognized these glorious dead, and taking the rosaries which had hung at their sides, they distributed them amongst themselves, bead by bead, as relics; but when they had passed on, new profanations were committed, and the bodies of the martyrs were exposed to every sort of outrage for fifteen hours.

The next morning a priest of that quarter happened to pass that way, and, seeing their religious habits, inquired the particulars of the assassination, and had them at once moved to a house of the Christian Brothers, where they were identified. The Cure and the Mayor of Arcueil were very anxious to have them buried in the college burial-ground, but the bodies were so much mutilated that the utmost speed was necessary, and there was not even time to make coffins. They were therefore borne to the common cemetery, followed by a sorrowful and indignant crowd, and laid side by side, their stained habits being their only winding-sheet.

This obscure grave will not be the last resting-place of the Martyrs of Arcueil. Pere Captier and his companions will be laid beneath the shelter of the college which was founded by their labors, and has now been made illustrious by their blood.

Not only the Religious—their brethren, and the students—their children, but all who love religion and their country, will kneel around their tombs to meditate on the lessons taught by their death.

Correspondence.

OUR ROMAN LETTER.

[SPECIAL CORRESPONDENCE OF THE GUARDIAN.]

ROME, May 15th, 1862.

Lately, the parish boys of Sts. Celsus and Julian were going the rounds of the parish, according to the old and most beautiful custom, calling upon parents to send their children to the Catechism, when they were met by a Piedmontese, who snatched the cross from the hands of the boy who carried it and broke it all to pieces, much to the indignation of some poor women, who were the only witnesses of this sacrilegious and infamous act, and on the Friday before, a woman actually struck a priest in public. I need scarcely say that she was one of the new citizens the Piedmontese imported into the Eternal City to carry on their wicked work of demoralization. This unheard-of crime took place in the public square of San Lorenzo, in Lucina. But what I am now going to tell you surpasses this, and, as straws show which way the current runs, so does it clearly show forth the main object the revolution intends to carry out, namely, the destruction of the spiritual authority of the Roman Pontiffs by doing away with the Catholic religion. Here, then, are the facts: a young student is deliberately shot for having kissed a cross in church. The name of this martyr is Battaglia, of Pregio Calabria. It seems that during the Holy Week he was seen in the church, kissing the cross, by a set of his fellow students, who impudently asked him what on earth he meant by kissing a piece of wood? The Catholic young man boldly replied that the crucifix represented Him who had saved him and them from the power of the devil. No further words were exchanged, but just as the Catholic student was returning home he was seized and, without further parley, shot in the stomach by the young atheist.

Of course you will have heard that Padre Gavazzi has left the Eternal City for South America. I am told that the poor, forlorn renegade complained bitterly of the cold and indifferent manner in which his new-fangled doctrines were received by the Roman people, who are beginning to find out, pretty well, the true shepherd from the hireling. His fellow laborer, Father Hyacinthe, or Abbe Loyson, will shortly leave too, for Paris, where, I have no doubt, he will get a better hearing amongst the Internationals. His spiritual apostleship has turned to be a perfect failure in Rome, at least. When a man pretends to be in possession of the true religion and goes to a place to enlighten multitudes, he should not, for the sake of appearance, at least, demand two francs a head for the benefit of hearing him. Indeed, I think the subject, himself, is fully fit for the place where he spoke from, viz.: a theatre. No better farce could be acted by a more perfect fool.

I suppose your Archbishop will, by this time, have received the circular from Mr. Giovanni Acquarderni and his Secretary, Mr. Alfonso Rubiani, belonging to the Society of the Catholic Italian Youth, founded at Bologna. The object of this circular is to make a collection, all over the Catholic world, so as to afford the Holy Father the means of living and keeping up so many important institutions, necessary for the support and spreading of our holy religion. To incite people to give, all the sacred implements that Pius IX used in saying his mass, on the occasion of the Jubilee, will be raffled by Mr. Acquarderni to whom they were given by the Pope, himself, immediately after he had that morning said his mass. The sums collected will be presented to the Pope on the sixth of January, 1873. Whatever will be collected on the sixteenth of June will, however, be forwarded to the Vatican on that great day.

And now for some news of this country: In the church of Santa Maria Sopra Minerva, the Earl of Panciano has lately read, amidst a numerous assemblage of people, a brief of Pius IX, granting many plenary indulgences to a new Catholic Society that has just been established for the observance of the Sunday. Since the entry of the Italianissimi it has been thought very brave and independent to work on the Sunday, so Catholics are going to remedy this evil as much as it lays in their power.

On the sixteenth of April, the Pope received deputations from all the suburban parish churches that, to the number of 3,000, awaited His Holiness' arrival in the Ducal Hall, one of the most spacious rooms in the Vatican. After the reading of a most beautiful and touching address, written by the Rev. James Antonelli, parish priest of St. John, Lateran, a heavy and rich purse was presented to the Vicar of Christ, and, immediately afterward, twelve young girls, dressed in pure white, with garlands of the choicest flowers, were seen advancing toward the throne, two by two, each bearing in her arms a lamb, with a single letter, in gold, on its back; and when they had been all put on the ground, before the Pope, the different letters formed the following words: "*Pio il Grande*," (to Pius the Great).

Monsignor Strossmeyer has written the following important letter to Monsignor Fessler, Secretary of the Council:

"You, as well as everybody else who took a part in the sittings of the Council, know that I have never written the letters that have been attributed to me. My own sentiments are totally at variance with those expressed in these reported speeches. I know that I have never said anything by which to weaken, in the least, the authority of the Holy See, or break up the Unity of the Church. I give you full power to make whatever use you like of this declaration of mine.

Let us hope that this will be followed by an open and public recognition, on his part, of the dogma of the Infallibility of the Roman Pontiff, as he is the only Bishop that has not done so.

The number of weekly masses to be offered up for the Church and the Pope is increasing, every day, and now I am glad to see this pious custom is beginning to be adopted in France, England, Prussia, Spain, and even where you are—that is, the States.

The Princess Margherita, the wife of the Prince Royal, at the Quirinal Palace, is meditating a trip to Egypt to recruit her health. Some people say that nothing on earth will cure her. If so, the Quirinal, which, by a well established old tradition, has the reputation of being the most healthy spot in the whole of Rome—the Quirinal, I say, is becoming a mortuary, since these new-comers have taken possession of it.

The other day, some of the Piedmontese were amusing themselves by letting off Roman candles against a priest, in a public square, when a foreigner stopped them at their cruel game, for which noble deed he was cruelly beaten.

A Sister of Charity was crossing, a few days ago, the Piazza Barberini, on an errand of charity, when, all at once, a ruthless set of people—fit associates for the lower regions—began to insult the sweet spouse of Jesus, and, after using the most foul language, ended in striking her. Fortunately, persons were found who at once rescued this

innocent victim from the hands of these Italianissimi; not the police however, who, it is said, simply looked on.

There are great signs in the political horizon, forboding the near approach of mighty events. A few days ago one of the greatest theologians of this country, and an intimate friend of Pius IX, put into my hands a prophecy, which has received the approval, or rather merited due consideration from the most saintly and learned men of Italy. St. Brigida is the Saint, who, in very plain language, foretells the coming of a great conqueror, who is to fight the enemies of God, and free the Church from its state of thraldom.

The famous torrent, close to Assisi, that, from the year 1730, has always predicted, by its unusual and miraculous flow of water, the greatest events of Christendom, in 1869, on the 30th of January, poured out an unceasing torrent of water for three hours and a half; thereby indicating, in this mysterious manner, that great, unheard-of events are about to take place. And it would seem, indeed, as if those prophecies were about to receive their full confirmation. A standard has been upraised, by a few humble farmers in Spain, on which is written the word "God." I hear that this movement is spreading, and that the people are forming into several bands, some of which number several thousands.

This morning, 28th April, news has reached us that Don Carlos has entered Spain with ten thousand men. The Duke of Montpensier, one of the wealthiest persons in Europe, and a very good Catholic, too, seems to be connected with this rising. Of course, all the other political factions that are dead against the foreigner, (as King Amadeus is called) are joining the great Catholic Party that is to free Spain from the son of the excommunicated Vitor Emmanuel, the usurper of St. Peter's patrimony. King Amadeus has been imposed on Spain by a small minority, all of them dead enemies of the Catholic cause. In fact, the very same thing that has taken place in this country has been reproduced in Spain. It is well that all this should be made known to all Catholics all over the world; for, as God is to give us victory over our enemies, it is of absolute necessity that all good Catholics should pray to God for victory. And this self-same idea is spreading far and wide over this continent. To cite one instance, I will, in a few words, tell you that last week our Blessed Lady appeared to a poor and humble virgin in Piedmont, (God always makes use of the simple and humble things of this world) telling her that fearful sorrows, great calamities, are about to fall on this peninsula, and told this simple girl that prayers were to be offered up to her Son, in order that the wrath of God might be appeased. She then told her a prayer with which all Catholics were to beseech the throne of the Most High to secure victory to the Church. I have examined, minutely, all the circumstances of this apparition, and, from the manner in which the prayer has met with the approbation of all classes, it would seem as if the apparitions were really true. Of course, the ecclesiastical authorities are the only persons fit to judge of the whole matter; but I shall not be far wrong in asserting that what has taken place in Piedmont lately is the same thing that occurred in France before the Franco-Prussian war desolated poor France. Pray, therefore, and have prayers offered up.

On the 23d instant, two Augustinians, walking peaceably along the Via de Bipelta, were hooted at, and large pieces of wood hurled at them. The same thing took place the next day, in the same spot, to two other ecclesiastics, thereby proving to the world what very great respect Catholics enjoy in Rome. Surely, what was done to these priests could easily have happened to a Cardinal or the Pope. On the same day, a beautiful picture of our Lady, in Bargo Vecchio, close to the Piazza Pia, was desecrated by the ruthless hands of these vile usurpers. This disgraceful and abominable deed, whereby the Satanic hatred to our holy Religion is clearly demonstrated, took place at a very early hour on that morning, long before any one was about the place. However, no sooner had the sad news got abroad, than crowds of the true Romans gathered round the spot and prayers were offered up in expiation, or rather as a reparation of this insult to the Mother of God.

An incident of no very great importance in itself took place in Via della Pace, but it clearly shows what we are fast coming to, viz: a civil and religious war, from which, God preserve us. A Roman is taken into custody by a Piedmontese soldier, for an offense that certainly does the Roman subject no great credit, but he calls upon the passers-by to free him from the hands of that usurper and he is soon liberated. Soon, however *gendarmes* appear, and to make themselves respected, they begin to fire their pistols in the air. A poor man is, unfortunately, shot in the abdomen. At the sight of blood, the mob gets infuriated, and no one can tell what horrors might have been perpetuated unless the military, called out in time, restored immediate order.

Prince Leuchtenbury had a special audience with the Holy Father on the 22d instant.

You will be sorry to hear that Pius IX is grieved, beyond what words can express, at the open and unwarrantable declaration of war that Prince Bismarck has thought proper to make against Catholicism in Prussia. The order has already been given that the Jesuits are to be expelled from Prussia. It is the old story: the best soldiers are always those who have to bear the brunt of war. The able Prussian minister, a few days ago, in a conversation with a Catholic in high life, was heard to say the following words, which it is well for us Catholics to ponder over, and, from them, learn a practical lesson, viz: "To rise and fight, that is, to secure for ourselves that victory from God which it is not in His power to refuse us. Yes, sir, I have fully weighed in my mind the awful consequences of a war against the Catholic Church, and you are much mistaken if you imagine for a moment that I have, in haste, made up my mind on this matter. I know full well that it will be a war fraught with the most perilous undertaking and more dangerous than the one we have waged against France. But we must do it, and I have arranged everything in order to meet with complete success."

Almost on the same day, the great Catholic standard is unfurled in Spain, with a few simple but earnest people around it. Let us sincerely hope that, as the grain of mustard, so this humble beginning may, for us Catholics, bring that long wished for victory that we must either secure for ourselves or else return to the Catacombs. The Italian revolutionary papers are all joining choruses of praises to Bismarck, for taking the bull by the horns, to use their own words: and are openly inciting the Government to join Prussia in this undertaking. In this nefarious work—Italy, that is, the revolutionary minority that rules the country—needs no encouragement. And, in fact, whilst France is not allowed to increase her armament, Prussia is hastening Italy to prepare her battalions, in order to be ready when the hour of strife shall strike. This, of course, has made a great sensation, though the news, at first reported in the *Daily Telegraph*, has been officially contradicted by the Prussian Governments; but facts are more eloquent than words, and the facts are, that the discussion on the war budget, and on other military matters, has been adjourned for three weeks, in France, at the earnest recommendation of Thiers, who could get no more eloquent argument to back his proposal than bad health, though this very morning the news have reached us of the good health of the French President.

The following is a literal translation of the prayer said to have been recited, by Our Lady, to the peasant girl in Piedmont, which she was to repeat to others:

"Oh Most Holy Virgin Mary, august Queen of Heaven and Earth, sovereign Lady of the angels, who, from the beginning, has had from God the power and mission to crush the head of the infernal serpent, we, humbly prostrated, supplicate thee to send down your angels, in order that, under your orders, and by your power, they may persecute the demons, fight them everywhere, repress their audacity, and hunt them down into the abyss of hell.

"O angels and archangels, defend and preserve us. And you, O good and tender Mother, you shall always be our love, and our sweet hope."

Mount Vesuvius, the famous volcano close to Naples, is in a mighty state of convulsion. For two or three days past, it has been roaring and hissing, burning and throwing up combustible matter, more than its usual wont; and these fearful signs of some tremendous explosion have already been attended with disastrous consequences. A great many strangers, whose curiosity has been excited to its highest pitch, have disappeared, and. I am afraid that all nationalities will be represented in the mortuary list of Mount Vesuvius. But many others, besides foreigners, go to make up the total number of victims—to two hundred already. Much, indeed, has been done to diminish this havoc. A great deal of property, in the shape of moveable goods, has been transported to safer quarters, and many lives have been saved, and all this has been done with great ardor and presence of mind, by the local authorities of the place, aided by the troops stationed near Naples. But what, alas! is the fate reserved for the "*Bella Napoli*," is impossible to predict. This, however, is certain, that an immense amount of ashes, thrown up by the volcano, is stretching itself, like a pall, over this beautiful city, and, by the latest news, it was falling on its wretched inhabitants, who may, at any moment, expect to share the fate that once befel Pompei. But other and far more terrific dangers are overhanging this splendid maritime city, with its 600,000 inhabitants. The volcano fire may burst right under this metropolis, or an enormous flow of lava may destroy every vestige of its present greatness, or a raging fire efface and blot out forever the very memory of its existence, for, among other matter that Vesuvius is throwing up, there is a large quantity of bitumen, that would serve for a general conflagration, in a manner far surpassing any human invention of the Internationals. It will be interesting to you, no doubt, to read a few dire passages of the history of this volcanic monster. They are supplied to me by the very best authority on the subject. Of course, you know that, though it belongs to the Appenine range of mountains that runs down the whole extent of this peninsula, it stands aloof from them, though Somma and Ottajano seem to pay a worshipful adherence to its titanic height. The earliest authentic accounts we have of Vesuvius rae from Pliny the younger, who gives a most interesting description of the first eruption of this volcano, in the year 63, A. D. His uncle—curious coincidence—numbered among the victims, it made. After that it remained dormant till 79, A. D., when it again poured out its fiery elements, and Stabia Ercolaneo and Pompei, were destroyed. In 1631, Naples was in actual danger of being destroyed, but its rage was allayed by the sacrifice of ten thousand lives. And the present one, passing by other insignificant ones, seems to assume the most alarming proportions. To the clear-sighted eye of the Christian philosopher—of course, I mean those who believe in the Church that Christ built, it has a meaning far beyond the common. We need only to look at the Eternal City to discover the reason of the great commotion we are witnessiug around us, such as the continual aurora borealis, red and white, (most unusual in this country) the showers of sand in various parts of Italy, and, lastly, this fearful combustion of Vesuvius. Does a week, does a day pass by without some priest being insulted, struck in the most sacrilegious manner, or some picture of the Mother of God destroyed and ruined by the ruthless hands of these vile men who seem to have declared war against God and man? Last week, two images of the Blessed Virgin, one in Via Argentina, the other in Via Dei Del feni, have been reduced to an unseemly sight of ruins by these barbarians, whilst another miraculous little altar is robbed of its votive offerings, and in the beginning of this very week, a most venerated picture of Our Lady has been completely spoiled by the new inhabitants of Rome. He belonged to the P. P. Ministri degli infermi, and was in San Giovanni della Malva. The poor priests, too, have not been forgotten in this unholy war. A French priest, in the Piazza del Popolo, is insulted repeatedly, struck by a blackguard, but the police don't notice it. But a far more incredible act of barbarity has been perpetrated against an annointed of God, in Prastevere. A Piedmontese attacks a priest in a public street, actually throws him on the bare ground, and, demon-like, he bites off his ear and other portions of his venerable face. Such are the noble deeds that the conquerors of Christian Rome are able to perform; and with such an incursion of barbarians that the Holy Father is supposed to put up with; nay, mix in the middle of them, and bless them in the bargain? You will be pleased to hear that Pius IX is enjoying good health. His acts of charity are astonishing. A few days ago, he sent to Monsignor Frescobaldi, Bishop of Fiesole, one thousand francs, to be distributed among the poor priests of his diocese. And the other day, he gave work in the Vatican to a certain Mr. Gentili, a young man of extraordinary promise as a tapestry-worker. As the circumstances of this case are somewhat curious, and tend to show forth, in all its simplicity, the effects of the revolution. I will, in short, relate the event. Amongst other things that the Popes have always patronized are the fine arts, and wherever genius could be discovered, it was always encouraged, even where misery would have otherwise prevented it At the charitable institution of Permini was being worked a beautiful piece of tapestry by this Signor Gentili, when the bombs and shells of Generals Cadorna and Bixio put Victor Emmanuel in possession of Rome. On this same day, Mr. Ruspoli takes possession of this most wealthy Christian institution, and on seeing Gentili's tapestry, is struck with the wonderful beauty of its execution. After bestowing due praises on Mr. Gentili, he wishes to be informed why the central spot in this beautiful work is left unfinished? The answer is straightforward and most honorable, viz.: to represent the arms of the Holy Father. Mr. Ruspoli, however, is by no means satisfied, and declares to him that the Cross of Savoy must take the place of the Pope's arms, at which request Mr. Gentili puts on a gracious smile, but in no ways binds himself to follow the proposal of this intruder. As luck would have it, Ruspoli is suddenly called out of Rome, and Mr. Gentili, for sixteen successive days and nights, works at his tapestry, and succeeds in filling up the central spot with a most charming bouquet of the most beautiful flowers. At his return, Mr. Ruspoli goes to Mr. Gentili, in the hope of finding the work finished, and so presenting Victor Emmanuel with a gift that would have ensured him promotion of some sort, when lo, behold! instead of the King's arms he sees flowers; he frets, and rages, and ends by sending the clever artist in the middle of the street. Unable to find any who could patronize him in this most expensive art, he finally resolves to forsake his ungrateful country and try the United States, and in this resolve he goes to Pius IX, to get his blessing. No sooner, however, the Great Pontiff hears the sad tale of this his faithful subject than he forgets his misery, and appoints him to work for him, in the Vatican, where he is executing some of the most beautiful tapestry of the day.

Princess Margherita, Prince Humbert's wife, was to have started for Egypt in the middle of last week, on board the frigate "Gaeta," when all of a sudden she has changed her mind, and is going to try a change of air at Monga, where the famous iron crown, together with the other regalia, is kept. They say that Rosina, the King's wife—the one he married in his sick bed about a year ago, close to Pisa—refuses to live in Rome, and so this forlorn son of the Church knows not where to rest his head: for I am told, on very good authority, that he dreads to stop in Rome, and, as a matter of fact, he has never, as yet, slept more than one night in the Quirinal. It might interest you to know that the Prince and Princess of Wales avoided the Robber King, at whose instigation it is not for me to say. At present, Milan is the the great centre of attraction for these great people, where the King and Queen of Greece and of Denmark have met together, with other Prussian Princes of the Imperial family.

The persecution, in Germany, against the Church, is on the increase. Minister Falk wants to prevent Bishop Ermeland from excommunicating Dr. Woolman and Professor Michelis, both of Brannsberg, because he (the Prussian Minister) says that the effects of the excommunication are civil, and therefore not within the sphere of the Bishop's spiritual authority. I suppose Catholics in Prussia will have to ask permission to build their churches, in fnture, for building is not spiritual work.

MEMOIR OF THE VERY REV. FATHER BURKE, O. S. D.

The great Irish Dominican—the preacher of the Order of Preachers — the Very Rev. Thomas N. Burke, is a native of the town of Galway. He was born in 1830, and at a very early age gave evidence of the ability for which he has since been distinguished, even among the Order of divines famed for producing some of the greatest lights of the Catholic Church. As a boy, his natural gifts as a speaker attracted attention; he was the "orator" of his schoolmates and associates; and at a time when the agitation of public affairs, in Ireland, had brought out a host of intellectual giants, it was confidently predicted that "young Tom Burke" would, at a not distant day, make a figure as prominent as any of them, in the political arena. But Providence had destined him for a different field of usefulness; and his own inclinations led him to make choice of the life of a religious, at a period when the ideas of most youths have scarcely received the bias that affects their after course. At the age of seventeen (in 1847) he went to Rome, and from thence to Perugia, where he entered the Order of St. Dominic, commencing his novitiate and the study of philosophy. From thence he was again sent to Rome, where he studied theology, at the College of the Minerva and Sancta Sabina. After having thus spent five years in Italy, he was sent, by the superiors of his order, to England, where he was ordained. He spent four years on the English mission, in Gloucestershire, and was then sent to Ireland to found a novitiate and a house of studies for his Order, at Tallaght, near Dublin. This he successfully accomplished, and for the next seven years he was busily employed in the care of the new establishment, and in giving missions in different parts of Ireland, the results of which foreshadowed the great and constantly augmenting success he was yet to attain as one of the most effective preachers of the Dominican community.

He was sent to Rome as Superior of St. Clement — the oldest Basilica in the Eternal City — around which cluster so many glorious reminiscences of the zeal, virtue and learning of the Irish Dominicans. He was not long there when his services were put in requisition. The late Cardinal Wiseman, while in Rome, had been wont to deliver the customary Lenten services in English, at the Church of Santa Maria del Popolo. When he was raised to the dignity of Cardinal Archbishop of Westminster, and had to proceed to England, his place was taken by the present Archbishop Manning. The news of Cardinal Wiseman's death reached Rome before the commencement of the Lenten season; Dr. Manning was obliged to leave suddenly for London, and Father Burke was called upon, at short notice. to supply his place, which he did, and continued to preach the Lenten services for five years. His last appearance in that capacity was, we believe, immediately previous to the assembling of the Vatican Council. There are few Americans that have been in Rome that have not heard him, and his fame as a preacher is as well known throughout the Continent as it is in his native land. Since Father Burke's departure from Rome, the English Lenten sermons, at Sancta Maria, have been discontinued, and the Italian 'occupation' has now so altered the state of affairs that there is no telling when they will be renewed in that church.

After his return to Ireland, Father Burke was attached to S. Saviour's, the Dominican Church in Dublin. He has recently been appointed visitor to the houses of the Dominican Order, in America, and is just after completing his first visitation of those institutions.

Father Burke has all the qualifications of a great orator—a dignified presence, graceful and vigorous action in gesticulation, and a fine baritone voice, rich in the musical intonations in which the Celtic tongue excels all others. He is a thorough linguist, and preaches in several languages with facility. He is rousing his countrymen, throughout the Union, with his eloquence.—*Irish Star*.

THE SOCIETY OF JESUS.

We find in an exchange the following statistics of the Society of Jesus. We do not vouch for their accuracy. The Society of Jesus has divided its field of activity into twenty-two provinces, as follows: The English, Arragonian, Austro-Hungarian, Belgian, Castilian, Galician, German, French, Irish, Lionese, Mexican, Neapolitan, Dutch, Roman, Sicilian, Venetian; then the provinces of Champagne, Maryland, Missouri, New York and Toulouse. These provinces are comprised into five grand divisions—Italy, Germany, France, Spain, and England, containing, in all, 8 800 members. The division of England consists of the provinces of England, Ireland, Maryland and Missouri; the divisions of Germany: of the German, Austro-Hungarian, Galician, Belgian and Dutch provinces; the division of France, of the provinces of Champagne, France, Lyons, Toulouse and New York (the last a branch of Lyons). To the division of Spain belongs also the province of Mexico. The greatest number of Jesuits are in Castilia (74) and Germany (738); the fewest in the province of Mexico, (17). The Austro-Hungarian provinces takes the ninth rank, with 457 members. Of these 198 are priests, 112 scholastics, and 151 co-laborers, or helping lay brethren. The senior of the last named province is Peter General Johannes Peter Beckx, in Rome. In the beginning of 1871, as many as 1,644 missionaries were ordained, of whom 168, in Europe, 352 in Asia, 159 in Africa, 815 in North America, 337 in South America, 96 in Australasia, including the Philippine Islands and the Dutch Islands in the South of Asia; 17 were sent traveling. The greatest number of missionaries were from the province of Castile, 291; Arragon, 177; Lyons, 173, and Germany, 135. The latter were distributed as follows: Asia, chiefly India, 54; Africa, 3; North America, 39; South America, 36, and four were traveling.

DEATH OF AN ILLUSTRIOUS PRELATE. — Recent cable despatches announce the death, in London, of Mgr. the Right Rev. Bishop Fessler, Chief Secretary of the Vatican Council. Like his schoolfellow, Bishop Bedenec, late Vicar-Apostolic of Hindostan, also an Austrian by birth, Bishop Fessler was what the unhappy Dr. Dollinger, of Munich, is not, at once a learned theologian and an authority in ecclesiastical history. But, like our departed friend in India, holiness of life and loyalty to the Holy See constitute his greatest glory. We take the subjoined notice of the deceased prelate from the *Catholic Union*:

The Right Rev. Joseph Fessler, D. D., was by birth an Austrian, and at the time of his death filled the bishopric of St. Pelten (*Sancti Hyppolyti Epis.*) in Lower Austria, about thirty-five miles west of Vienna. He was promoted to this See on the 7th April, 1862. He was nominated Chief Secretary of the Vatican Council by letters apostolic of the Holy Father, dated November 37, 1869, (*de officialibus concilii*) and fulfilled the duties of that most responsible position with rare fidelity. Bishop Fessler, although not a voluminous wirter, was a man of profound learning and of most extensive research in ecclesiastical history. Shortly after the adjournment, *pro tempore*, of the council, he published a work giving a general view of its deliberations and its influence (so far as he could do so without violating his pledge to reveal no secrets of the Council) which has had a wide circulation in Europe. It was written in German, but has, we believe, been translated into English. It is entitled: "The Vatican Council—its exterior significance, and its inside history." In the *Acta Vaticana*, which contains a complete list of all the Catholic hierarchy throughout the world, the late Bishop Fessler occupies rank as the six hundred and thirty-third in the order of promotion to the episcopacy.

The funeral obsequies of the lamented prelate were celebrated by the Cardinal Archbishop of Vienna. There were present the Bishops of Linz, Brixen and Sekau; eleven Prelates; the Grand-maitre of the Court of the Empress Caroline Augusta, the nobility of the diocese, the Governor of the Province, the high functionaries, the President of the Arch-Confraternity of St. Michael of Vienna, and the Presidents of the Catholic Associations and schools.

THE Archbishop of Paris has addressed a Pastoral letter to his clergy, communicating the Decrees of the Vatican Council of 1870, for promulgating the dogma of Infallibility. He directs that these Decrees be read and published, thus giving them the force of Canonical Law.

TRIAL OF BLANQUI.—The Council of Revision has annulled the sentence on Blanqui, by which he was condemned to deportation to a fortress, and Blanqui will have a new trial before the Third Military Tribunal.

IF a man deceives you once, it is his fault; if he deceives you twice, it is yours.

The Catholic Guardian.

FRANCIS DILLON EAGAN, Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOTH HOLD ENTIRE AND INVIOLATE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Month	Day of Week.	JUNE.	Color.	Office.
2	Su	2d Sunday after Pentecost. Sund. within Oct. Com. of Oct. and St. Marcellus in L. and M. In 2 Vesp. com. of Oct.	W.	s. d.
3	Mo	Of the Oct. Vesp. of foll. com. of Oct.	W.	s. d.
4	Tu	St Francis Caracciolo, C. Com. of Oct. in L. and M. and 2 Vesp.	W.	d.
5	We	Of Oct. Vesp. of foll.	W.	s. d.
6	Th	Oct. of Corpus Christi. Vesp. of same.	W.	d. m
7	Fr	Feast of Sacred Heart. In 2 Vesp. com of foll.	W.	d. m
8	Sa	St. Gregory VII., P. C. (May 25th). In 2 Vesp. com. of Sund. and SS. Primus and Felix, M.	W.	d.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—*Letter of Pope Pius IX, in* 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—*Encyclical of Pope Pius IX, in* 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—*Letter from Pope Pius IX, to the Prelates of the United States, in* 1855.

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

✠ JOSEPH SADOC ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, JUNE 1, 1872.

THE MORMON MYSTERY.

A correspondent, whose opinions are entitled to grave consideration, seeks, at the hands of THE GUARDIAN, what he calls "reliable information" in regard to affairs in Utah. We have, we are sorry to say, no veridical data at hand, wherewith to satisfy our correspondent's curiosity. Sundry works, we are aware, of some pretensions, though of small merit, have been published on the Mormon question, wherein the authors, as it seems to us, have, in a great measure, indented upon their imagination for their facts. Catholics, indeed, in view of the enormous lying of infamous publications like *Maria Monk's Narrative, The Confessional Unmasked, The Bible in Spain*, Miss Edith O'Gorman's Disclosures, *Harper's Weekly*, and other obscene trash, are disposed to regard with considerable suspicion revelations, so-called, got up, regardless of truth and decency, by scribblers, often-times illiterate, and always unscrupulous, in quest of hideous sensationalism. The amount of knowledge we possess of affairs in Mormondom—the result of some four months' sojourn at Salt Lake, about a year ago—is at the service of our correspondent, and may not be without passing interest, in consideration of the circumstance that Utah now forms a part of the pastoral charge of our beloved and Most Reverend Archbishop.

The way in which that blue light of the United States Senate, Dr. Newman, has met the Mormon question, reminds one of nothing so much as of the grotesque solemnity wherewith, after his pinchbeck fashion, ex-Premier Disraeli, in his political novels, invests what he styles the Asian Mystery. Like the problem of British statecraft in the East, the Mormon trouble remains a puzzle as insoluble, apparently, as the Irish difficulty, the Reconstruction of the South, or the famous *cosas de Espana*, and, of course, less mysterious and perplexing, in the light of recent events, than the hidden life of Paraguay under Dr. Francia, or of Japan as it was only a few years ago. Now, Dr. Newman, it should be known, while a political adventurer of Mr. Disraeli's stripe, is to American Methodism what that rash prophet, Dr. Cumming, is to British Calvinism, or what that fantastic wizard of the Irish Protestant establishment, Tresham Dames Gregg, was, before he encountered Father Tom Maguire, of Ballinamore. At Salt Lake City, in his controversy with certain Mormon Elders, Dr. Newman was not more fortunate than at New Orleans, some years before, where he relieved the dull monotony of his anti-Catholic campaign by certain unlucky intrigues with political factions.

With the strange story of recent events in Utah, most people, we fancy, are familiar. Since the abortive campaign of General Johnson, under President Buchanan's administration, the cause of order in Utah has sustained no reverse like that which has occurred within the last few months. It will be recollected that Brigham Young was arrested by the United States Marshal, last October, upon an indictment of the Grand Jury, charging him, under the Utah Statute, with a grave offense, the penalty whereof, on conviction, was imprisonment not over ten years, nor less than six months, and a fine not over one thousand, nor less than one hundred dollars. Subsequently, the same personage and certain leaders of the Mormon community were arrested on a charge of murder. Even the Nauvoo Legion and Danites, or "Destroying Angels," made no attempt to resist the law. It would have been criminal folly to do so, as the Federal authorities had made every preparation for the emergency. Strange to say, the prosecution has been abandoned, and men charged with the crime of murder that cries to Heaven for vengeance, have been released without trial of any kind.

The question remains — Shall polygamy be winked at by the laws of the United States? Our laws, as the late Prince Consort of England—styled, in cruel irony, Albert the Good—declared of the British Constitution in 1848, are now fairly on trial. Are they, it may be asked, in operation for the restraint of unbridled lust and red-handed crime? In the Protestant press—and notably in that of California—Mormonism, red with human gore and reeking of horrible impurity, has, to be sure, found apologists, who have styled the hellish system "a theocratic government!" A system founded upon organized assassination and the grossest sensuality a theocracy! In modern times, the nearest approach to a theocratic form of government has been witnessed in Paraguay, under the gentle rule of the Jesuit Fathers, when that garden of South America, now the scene of Brazilian spoliation and massacres, shone in the light of the fair humanities of the sons of St. Ignatius. In Satanic wickedness, the votaries of the Deseret Tabernacle find their only rivals, at the present day, among the Ansayrii of Syria, or the Mazzinian organization known as *La Giovine Italia*. Of these sects it would be hard to determine which is the Devil's masterpiece.

It has been well said, that the brains of the Mormons are held in less than five hundred craniums, while the overwhelming majority of the fanatical slaves of Brigham Young are the veriest trash—the sweepings of the filthiest slums of the Old World. In this *Turba Remi*—as we have already called it—well-nigh every European nationality is represented. There are a few Italians, Spaniards and Irish; and French Germans and Jews are not wanting. The Anglo-Saxon and the Scandinavian elements are numerically the strongest. While some hold that it would be good policy for the Government to buy Utah of Brigham Young, giving him a liberal price for public works, on condition that two-thirds of the sect should leave the United States at once, never to return, others advocate a general exodus *en masse* of the Mormon population—by forcible measures—to the Sandwich Islands or to New Caledonia. Whether such a policy would, under any circumstances, even if feasible, be consonant with the genius of American institutions, may be doubted.

Until recently, Utah formed a portion of the Vicariate Apostolic of Colorado. Salt Lake City is now included within the Diocese of San Francisco, and has been visited by His Grace the Archbishop, whose first care was to provide for the spiritual wants of his flock in Deseret, by the appointment of a clergyman in the Mormon capital. In proof of the murderous fanaticism of the "Latter Day Saints," so-called, we may mention that, only a few years ago, the life of the Catholic priest stationed at Salt Lake City was threatened by the body-guard of the Mormon President, known as the Danite band, or "Destroying Angels." And it is to be feared that, in consequence of the release, without trial at law, of miscreants like Brigham Young, Mayor Wells, the Commander of the Nauvoo Legion, and others in authority accused of murder, the Reign of Terror throughout Utah will continue to rage with impunity.

To interpenetrate the granite mass of stolid Mormon ignorance with divine truth is the mission that has been confided by the Holy See to the Diocese of San Francisco. And, with the blessing of ALMIGHTY GOD, and the gracious intercession of our Blessed Lady, the holy work will, under the banners of St. Francis, St. Dominic and St. Ignatius, be crowned with Catholic victory in the far wilds of Deseret.

THE SYNAGOGUE AND THE CHURCH.

The London *Spectator*, in an article which we reproduce in another column, traces, with the literary skill and ability—though at times, perverted ingenuity—that mark the comments of the rival of the London *Saturday Review*, the rapidly growing power of Israelites, as a governing class, in the politics of Europe. The *Spectator's* criticism points the moral, if, in our judgment, it fails altogether to adorn the tale, of that Hebrew ascendancy in the world of politics and finance which, amid the signs of impious revolution everywhere, has become one of the phenomena of our times. The Rabbi Marks, in a lecture recently delivered in London—the *motivo*, to our thinking, of the *Spectator's* criticism—indicates, lucidly enough, that forty years ago the Jews were politically proscribed in Europe, while now, there is scarcely a country in which they are not Ministers of State. Save perhaps in Russia, and in Spain, they enjoy, as a class, we are told, "a kind of preference in the suffrages of the people." At Rome, the secular press is, for the most part, controlled by Jews. Emerging, like unclean animals, from the squalid hovels and *pauperum tabernas* of the *Ghetto*—the *Juden-strasse* of the Eternal City—scoundrels like Arbil and his journalistic associates—all Jews—have surpassed, in outrageous insolence and blasphemy, even the worst excesses of writers like Mazzini and his school. In Spain, during the minority of the ex-Queen Isabella, the most deadly assailant and most envenomed persecutor of the Catholic Church, the infamous Minister-of-State, Mendizabal, was a Jew. The vilest measures, as we believe, of Espartero's Regency in that country—the oppression of priests and bishops, the desecration of the national sanctuary, and the wholesale robbery of Church property—the splendid monuments of ages of faith and piety in the Iberian Peninsula—may be ascribed, in a large measure, to the sinister counsels and diabolical policy of Mendizabal. It was not without reason that the architects of the renowned statesmanship of the old Spanish monarchy, after the subjugation of the Moorish power in Andalusia, entertained a natural loathing of Hebrew influence in the politics of the Catholic Kingdom. The evil results of Jewish ascendancy in popular assemblies and the council-chamber of weak sovereigns we behold to-day at Rome, Paris, Madrid, Berlin and Vienna. In Catholic France, a blaspheming Jew rules the Department of Instruction; and in Catholic Austria, one Jew is a Minister of Worship, and another is President of the Lower House. In reconstructed Germany, suffering, just now, from the evils of Hohenzollern Cæsarism, the *Diabolus ex machina* of Berlin statecraft, Count von Arnim, the most influential of Prince von Bismarck's diplomatic agents, and the leader of the anti-Catholic movement in Prussian politics, is another Jew. Of this insidious enemy of the Holy See, lately German Ambassador at Rome, and the Judas of diplomacy, the Special Correspondent in the Eternal City, of that model Catholic journal, the Paris *Univers*, thus writes:

Count Arnim was honored with an audience in the Vatican, to present to his Holiness the letters which recalled him from his post, and terminated his functions as accredited Minister of the German Empire to the Holy Chair. The times in which we live, and the prevarications we continually witness, give us a sad idea of revolutionary statesmen; still, I am inclined to believe that this same Herr von Arnim experienced some emotion when he entered the Cabinet of the Pope. Criminals never have a tranquil conscience, even when they stand before vulgar victims. *But the victim of Herr von Arnim is the Vicegerent of Jesus Christ, for the Count was the most active instrument of the treason of Prince Bismark and Victor Emmanuel during the twenty days that preceded and followed the 20th of September.* What took place between that diplomat and the Sovereign Pope I do not know; but the audience lasted for three hours, and of two things I would take my oath: that Herr von Arnim did not deceive Pius IX a second time; and that the latter paid him no compliments.

In England, a jew whose votes in Parliament and whose latest literary efforts are venomously anti-Catholic, was, during a considerable time, Prime Minister, and now leads the Conservative party in the House of Commons. In his anti-Christian malignity, ex-Premier Disraeli has, throughout his career, justified the *mot* pronounced by O'Connell, many years ago, that he is "the heir-at-law of the impenitent thief upon the cross." In *Lothair*, for instance, the ex-Premier, true to his Israelitish instincts, assails the Catholic Church, and glorifies the demon-worship of the secret societies and revolutionary organizations with which Europe is honey-combed. In his own language, the ex-Premier, would, like the modern Jews, seem to believe that "thought is phosphorus, the soul complex nerves, and our moral sense a secretion of sugar." Like the leading representatives of his element in France, Italy, Austria and Prussia, Mr. Disraeli proffers, amid the cheers of the vast majority of Englishmen, florid homage and the incense of flattery at the shrine of anti-Christian, revolutionary violence. And in England, too, whose oldest nobility is Catholic, and whose Earl-Marshal and Premier Duke is, like his Catholic ancestors, conspicuous for loyalty to the Holy See, and proudly eminent in the House of Lords, the House of Commons counts but one representative of a million English Catholics—the distinguished convert, Lord Robert Montague, who, however, when elected a member of the House, was a Protestant—while eighty thousand Jews boast of eight representatives in the same assembly.

One of the vilest vilifiers of our holy religion in America is a Jew—the Rabbi Wise, of Cincinnati. The genius for blasphemy, possessed by the vituperative Rabbi, would seem to inspire the anti-Catholic abuse that disfigures the semi-Infidel, Israelitish press in this country, as in Italy.

And here we would transcribe a few passages from a recent article in that excellent journal, *La Civilta Cattolica*:

The synagogue, sustained by the coalition of Pharisees and Sadducees, undertook to regenerate Judea by taking the life of Jesus, Son of God, true God and true man. The great sin of Jesus Christ, in the eyes of the Synagogue was similar to that of the Church of Jesus in the eyes of the Masonic Order. He was the Son of God and the Word of Truth, as the Church is His spouse and the organ of the truth.

* * * * * * *

Between the Jewish sacrilege directed against the adorable person of the Incarnate Word, and the Italian sacrilege against the Vicar of that Word, there is but this distinction: that the person aimed at in the former was God present in His human nature, and the person aimed at in the latter was God present in His Church.

In the days of Pontius Pilate and Caiphas, the Jews slew the material body of our Blessed Lord—the latter-day Jews, in these days of Lanza and Visconti-Venosta, would, if they could, slay the Spiritual Body of the same Jesus. And do you dare, wretched Pharisees, to ask of us Catholic believers to recognize in the facilities that have attended until now this monstrous sacrilege of yours, this second deicidal act, the smiles of an approving Providence, and the marks of a divine protection accorded to the prompt success of your heaven-defying crime?

* * * * * *

We Catholics are rich in the possession of a divine promise which keeps us cheerful, and buoyant with hope, in the face of what seems like the final triumph of the wicked. And this is more especially true when we have to deal with those who plot against the Church and its visible Head, *adversus Dominum, et adversus Christum ejus*. Nobody that we know of has set this promise in a truer light than P. Paul Segneri, and we take the liberty to transcribe here, for our readers, two or three passages of his, which are just so much gold to the purpose we have in view.

"'The prosperity of fools,' says Solomon, 'shall destroy them.' He does not say 'destroys them,' but 'shall destroy them.' Why so? Because the prosperity of the wicked does not always produce, immediately, its disastrous effects. Sometimes the reverse comes after long delay. Wait patiently. You will see the end of what seems to begin so well. Have you never read, in the Book of Job, how that the Almighty takes pleasure in defeating the machinations of the impious? He brings their counsellors to a foolish end." Not to a bad beginning. No; all seem prosperous at first. It is the end that is disastrous. He lets them raise aloft their mighty tower of Babel, but afterward, in the confusion of their pride, they disperse and are gone. He lets them build up the beautiful towers of Siloe; but these fall, and the builders are buried beneath the ruins. For want of this reflection, many men wonder at the prosperity of the wicked. Even the prophets, themselves, address God sometimes with tender reproaches. We are apt to look too much at the beginning of things, and not, like holy David, at the end. *Donec intelligam in novissimis eorum*. As much as to say, they are so taken up with gazing upon the comely golden head of their tall Babylonian colossus that they have not thought of lowering their eyes to see its brittle legs of clay. If ever, since the birth of Christ, there was a race of men who rose by unscrupulous arts to enormous wealth and power, it was, doubtless, the Greek emperors, tyrants as they may well be called. Have there ever existed empires which have furnished subjects for tragedy more truly horrible than theirs?

THE eloquent son of St. Dominic, the Very Rev. Father Burke, has, we understand, been recalled to Europe, and ere this has, in all probability, left New York for the land of his birth. The worthy rival in zeal and learning—and more than equal in flash of wit and blaze of eloquence—of the great English preachers of our era, Archbishop Manning, Mgr. Capel and Father Gallwey, S. J., Father Burke, alone among living ecclesiastical orators, has revived, within our own time, the unbounded enthusiasm created, some years ago, in France, by his illustrious fellow-Dominican, the late Father Lacordaire. The Irish preacher of the Order of Preachers—of whom a brief Memoir appears among our selections—carries with him, from the shores of the Pacific to those of the Atlantic in his own sea-girt isle, the love and admiration of American Catholics of every nationality. May his voyage be a happy one!

The twenty-first Annual Commencement and Exhibition of Santa Clara College, under the management of the Society of Jesus, will be held on Monday, June 3d, and on Tuesday, June 4th, at half-past seven, P. M.

THE Thirteenth Annual Commencement of St. Ignatius College will take place on Monday, June 3d, and Wednesday, June 5th, at half-past seven o'clock, P. M., in the College Hall, entrance on Jessie Street.

THE Ninth Annual Commencement of St. Mary's College will come off at Platt's Hall, on Tuesday evening, June 4th, 1872, at half-past seven o'clock.

WE have to acknowledge, with many thanks, the receipt of papers from the Hon. Eugene Casserly, printed at the Congressional *Globe* office.

On Saturday, June 8th, a weekly newspaper entitled the *Advance* will be issued at Hollister. It is the intention of Messrs. Shaw Bros. & Co., the proprietors of the *Advance*, to start and maintain their new literary enterprise "in a thoroughly fair and impartial spirit — independent of party and political prejudices." Messrs. Shaw have the advantage of long experience as members of the Fourth Estate, and will doubtless utilize their journalistic training with justice and fairness to all parties, their motto being, apparently, unlike that of Queen Victoria, the golden rule of Queen Dido —

Tros Tyriusve mihi nullo discrimine agetur.

We may add, in the language of the *entrepreneurs* of the Hollister *Advance* that, as advertisements are the main element of support to all journals, "a goodly show" of the same very leading article is respectfully solicited. Messrs. Shaw Bros. & Co. are high-toned and accomplished gentlemen, and have our best wishes for their success.

The German Embassy at the Vatican. — We published, last week, says the London *Tablet* of May 11th, the bare anouncement that Cardinal von Hohenlohe had been selected to fill the post of German Ambassador to the Vatican. The thing was in itself improbable, so far, at least, as concerns the definitive character of the appointment, and it seems, at first, to have been considered by the Catholic press of Italy as a false report, put out as a feeler, or, as our own correspondent considers, as a rumor which had grown out of the fact that the Cardinal is about to return to Rome. The appointment, however, was positively announced by the Prussian semi-official press, and, in particular, with no small flourish of trumpets, by the *Spener Gazette*, a paper usually believed to be in the confidence of the Prince Chancellor; and we have little doubt that it was seriously intended. Since then, we have the news that a despatch has been received, at Berlin, from Cardinal Antonelli, in which his Eminence explains that the Holy See could not permit a Cardinal to occupy such a post. Apart from the inconveniences which would arise from an ecclesiastic representing a non-Catholic power at Rome, the complications which might result from a member of the Sacred College being, at the same time, a foreign ambassador, are too obvious to need stating.

The Society of Jesus in Germany.—A few petitions for the expulsion of the Jesuits from Germany having been sent up to the Reichstag, by the party of the Protestanten-Verein and the extreme Radicals, the Catholics have begun to exert themselves; and whereas their enemies have got up only thirty, they have already sent in three hundred and four petitions in favor of the Society. Eighty-three of these came from Bavaria, that from Eichstatt bearing three thousand signatures. The Aix la Chapelle petition has 8,143 that from Essen, 6,373. while Hadamar sends 3,000, Montabaur 3,000, Munster 4,381, Dusseldorf over 2,000, Eupen nearly 2,000, Oberhausen 1,000, and so on. The *Univers* recalls the fact that Frederic the Great applied for these "poor Ignatians," in order that he might utilize them in his States, and that he wrote to Voltaire that "his Jesuits had produced some great men." Prussia has not ceased to use them, for one hundred and eighty Jesuits were employed as army chaplains or in the ambulances, four of whom lost their lives in the service; but as usual, the campaign against the Catholic Church opens with an attack on them, an attack, thinks the correspondent of our contemporary, only too likely to succeed.—*London Tablet, May* 11.

We learn, by telegraph, that the Right Rev. Bishop of Columbus, Ohio, conferred the order of priesthood on Lewis A. Rosecrans, Thomas V. Robinson, Walter S. Elliott and A. M. Brady, in New York, on May 25th.

The Rev. Father Rosecrans is the son of the gallant General of that name, some time Minister of the United States in Mexico. As a strategist, General Rosecrans was, unquestionably, the most distinguished commander in the Union armies. The Bishop of Columbus, it will be remembered, is the General's brother, and was consecrated Bishop, *in partibus*, and Auxiliary Bishop, at Cincinnati, March 25th, 1872. The Right Rev. Prelate was transferred, in 1868, to Columbus, of which diocese he is the first Bishop.

New Bishops.—A despatch from Rome, dated May 6th, says that the Pope had held a secret Consistory, in which his Holiness named ten more Bishops for Italy. He had also preconized the Bishops of Ajaccio, of Constantine (Algeria) of the Isle of Reunion, three Bishops, *in partibus*, and the Bishop of Boznawa, in Hungary. The Pope pronounced no allocution to the Consistory.

Elsewhere will be found the latest intelligence, received by mail, from the Eternal City, and written by The Guardian's Special Correspondent, at Rome.

Reviews.

The Overland Monthly for June. San Francisco: John H. Carmany & Co., Publishers, No. 409 Washington Street.

Mr. Carmany, the spirited *entrepreneur* of California's representative magazine, may — and we say it at the risk of a dubious pun — well sing *carmina*, or pœans of well-won achievement on the completion of the eighth volume of the ever-welcome *Overland*. Through the medium of a lemon-colored *Envoy*, the publisher and proprietor of our standard periodical thus gracefully tells the tale of victory in the past, while assuring his *abonnes* of the continued excellence of the *Overland* in its varied and original departments, and returning thanks for the liberal patronage accorded:

This magazine has obtained the most marked success — during the brief period of four years — of any monthly periodical published in the United States. The fourth year of its existence closes with the present (June) number, and the publishers are putting forth renewed efforts to make it still more acceptable to all classes of readers, particularly those who are looking to the Great West for the new, the rich, and the marvelous, not alone in our astounding natural scenery, our vast yields of precious metals, or the great abundance of our cereal productions, but also in our heretofore unsuspected wealth of authorship, both prose and poetic, which has already achieved a world-wide fame. The *Overland* claims the credit of bringing about this recognition of native talent, and also of having done more to attract the attention of the Capitalist, the Immigrant, and the Farmer, to these Western shores, than all other publications combined.

The contents of the number before us are varied and attractive, and sustain the reputation of the *Overland*. The *parterre* devoted to Current Literature, though comparatively *sub umbra*, or beneath the shadow of the leaves, imparts a living bloom to the whole—at once, fruit and flower.

The Catholic World For June. New York: The Catholic Publication House.

The current number of the American Monthly Magazine, devoted to Catholic Literature, contains articles on Duties of the Rich in Christian Society, the Troubadours of Provence, the House of Yorke (continued), Fragments of Early English Poems on the Blessed Virgin, the Legends of Oisin—Bard of Erin, a Salon at Paris before the War, a Review of Dr. Stockl's Philosophy, Fleurange (continued). Art and Religion, a Fete-day at Lyons, How the Church Understands and Upholds the Rights of Women, William Cullen Bryant's Translation of the Iliad, Spain—What it was and What it is, Official Charity, and *critiques* on New Publications. We have only time and space, just now, to indicate our dissent from something that looks a slur upon the character of Queen Isabella, a sovereign who has been more vilified by hack writers in the London and New York press, than any other regal personage — Mary, Queen of Scots, perhaps, excepted. Slanders of the same school have not spared the reputation of Queen Victoria. The remark of the *Catholic World* reviewer, that the late Queen of Spain "was a woman far more sinned against than sinning," in addition to other reflections upon the same lady, strikes us as in very bad taste. How such a solecism could have crept into the ordinarily fair pages of the *Catholic World*, seems as great a puzzle, in its way, as the fly in amber, of which we have all heard.

Why the writer, also, in his somewhat elaborate notice of the statesmen of the late *regime* in Spain, should have omitted the names of the distinguished Moderado Statesmen, Martinez de la Rosa — that glory of the modern literature of Spain—and Xavier de Isturiz—both practical Catholics—surpasses our comprehension. We may, possibly, return to the consideration of this matter, as well as of other questions discussed in the number before us, in a future article.

The Internationals in New York. — The absurd and noxious *Internationals* are happily breaking up.

The threatened split has taken place. The Federal Council met in the morning and held a very stormy session. Section 2, the oldest in the country, presented its withdrawal, and dire scene of confusion ensued. Excited speeches and mutual recriminations were with difficulty restrained by the chairman and the more temperate of the members. The difficulty seems to be the failure of the offending Section to indorse the ultra views of the party who were responsible for the recent Presidential nomination at Apollo Hall.

The Four Great Evils of the Day. By Henry Edward, Archbishop of Westminister. Boston: Patrick Donahoe. For sale by Michael Flood, Market Street, San Francisco.

Archbishop Manning thus sums up:

Saint James says, "Whosoever shall keep the whole law, but offend in one point, is become quite guilty of all;" (St. James ii, 10), and that, for this reason: He that said, "Thou shalt not kill," said, also, "Thou shalt not steal;" but if I steal my neighbor's goods without taking his life, I violate the Divine authority which runs through both the commandments. In the same way, he who shall believe all the articles of faith, and yet reject one of them, in that rejection rejects the whole Divine authority upon which all the articles of faith alike depend. The spirit of criticism begins, as I said before, in the rejection of the principle of Divine authority and the adoption of private judgment, which is essentially, though at first covertly, a violation of that Divine authority. The human reason thereby unconsciously assumes to itself to be the test and the measure of that which is to be believed. For instance: in interpreting Holy Scripture, if I interpret the Book according to the light of my individual judgment, the interpretation that I attach to it is my own. The text may be Divine, but the interpretation is human. And this must be, wheresoever the Divine authority of the Church is not recognized as a principle of faith. You know how the rejection of this Divine authority has shattered the unity of faith in England. I say this, as I said before, with sorrow. I do not charge all those who are out of the unity of the Catholic Faith with heresy. The English people are, indeed, in heresy; but I do not call them heretics. God forbid. They were born into that state of privation. They found themselves disinherited. They had never known their rightful inheritance. They have grown up, believing what has been set before them by parents and by teachers; their state of privation has been caused by the sin of others, three hundred years ago, and by no act of rejection of their own.

Pacific Journal of Health for June.—We are glad to learn that the subscription-list of this well-edited journal is steadily increasing. The editors and publishers, Mrs. Carrie F. Young, M. D., and Dr. William J. Young, inform us that should the present rate of increase continue, the circulation of the *Pacific Journal* "will, by the end of the year, exceed that of any other subscription, monthly, on the coast." The *Journal* administers sound correction to Mrs. Victoria Woodhull, and, on the whole, is a credit to the Press of San Francisco.

CELEBRATION AT ST. IGNATIUS COLLEGE.

On Sunday last, May 26th, the third annual celebration of the religious societies and Sunday schools connected with St. Ignatius College took place at the College hall on Jessie Street. At half-past two o'clock, precisely, a procession was formed in the school-yard and marched along Jessie Street to Fifth, to Market, to the church. It consisted of five divisions, moving in the following order:

First Division.—Grand-Marshal, Thomas Landers and six aids; May-flower cross; three marshals; Sunday School boys, fifth and sixth classes, four abreast.

Second Division.—Sunday School banner; three marshals; Sunday School boys, third and fourth classes, four abreast.

Third Division.—Banner of Pius IX; three marshals; Sunday School boys, first and second classes, four abreast.

Fourth Division.—Sodality of the Holy Angels' Banner; three marshals; members of the Sodality, officers of the same.

Fifth Division.—B. V. Sodality; three marshals; members of the Sodality, officers, speakers, poet, etc.

The line contained over eight hundred boys, and produced a striking effect, as it wound through the streets, with its gay banners and bright regalia. On arriving at the church, the choir sung a *Te Deum*, the director of the Sodalities, Father Prelato, said a few prayers, and the various societies returned to the College Hall, on Jessie Street, where the literary exercises were to be held. A large crowd already occupied the whole room, and it was with difficulty that all were accommodated. The proceedings opened with the singing of a hymn by the choir, when Mr. J. F. O'Day introduced Mr. Fogarty, who read an account of the standing, attendance, prospects, etc., of the Sodalities and Sunday Schools. Nicholas Winn repeated a poem to the B. V. M., which had been composed by one of the Sodalists. Mr. T. Griffin followed with another poetical address to the Holy Father. An agreeable surprise occurred at this point, the Grand Marshal, Thomas Landers, in a short but pithy address presented Mr. J. F. Sullivan, for many years Prefect of the Sodality, with a gold medal and a gold pencil, as a mark of the appreciation of the Sodality of his long and valuable services. The recipient replied impromptu in a few happy and well-timed remarks. All these exercises were interspersed with music and singing by the choir of St. Ignatius Church. Mr. Tobin, orator of the day, was introduced and spoke as follows. We print his address *in extenso*:

Members of the Sunday School and Brother Sodalists:

Being invited to address you, assembled here to-day, I accepted the invitation with pleasure, not because I had any confidence in my powers of elocution, but rather that, as I am a Sodalist myself, I feel such a desire to increase the well-being of the society and Sunday Schools that I would more readily expose my own want of oratory than appear lacking either in interest in their progress or in anxiety for their success. I shall, however, endeavor to gain one merit—that of brevity.

Of the good influence exerted by such a society as that which I see represented before me, I shall not speak; it is too palpable to require either panegyric or argument. The power of organization is well understood by those who array themselves under the banners of evil; hence, everywhere they have their lodges, their circles, their orders and their societies. The bad effects of these bodies can be counteracted only by others in opposition to them, which, instead of attacking religion, defend it; instead of reviling the Church, support it; instead of neglecting and mocking all holy practises, perform and respect them; which, in a word, instead of being outside the Church and against the Church, are in the Church and with the Church. Therefore, I say, organize Catholic societies of all kinds. Man is essentially an imitative animal—to what he sees others do, he also is inclined. Therefore, as in these bodies he has placed before him subjects worthy of imitation, he is led by them from evil to good. It is true, as many pious persons argue, that these aids are not absolutely necessary to our holy religion; that it can exist without them, since it has been declared by the Lord of the Universe Himself to be indestructible and eternal. Nevertheless, the assistance they render is incalculable; by them are saved and confirmed numberless souls which would otherwise wander from the Fold. Again, secret societies, whose members are excommunicated, offer great inducements to the weak man to join them; they promise him many friends who will encourage him during life, tend him when sick, bury him when dead, and support the poverty-stricken family that he leaves behind him. Many, very many, yield to these inducements, but were there benevolent orders, such as these, with these and no ulterior motives, existing with the approbation of the Church, that man, by joining them, would secure the advantages mentioned and retain his faith. He would be a Catholic from ignoble motives, but who can say that his are not imperfect also. To this fact, now well approved and appreciated, is due the encouragement given by the clergy to all Catholic benevolent associations and their rapid increase of late years.

By means such as these, the faith of those already advanced in years may be strengthened and secured; but the children, as yet untaught, must not grow up without any religious training, to become infidels, or indifferent to all beliefs. In the youth around us are the men — merchants, bankers, mechanics and statesmen of the future, and on us it depends whether these shall be Catholic or not. Our schools can not accommodate all. Multitudes of children, of Catholic parents, atteud the public schools. There, all will acknowledge, they are not instructed in our belief. They either learn one which directly contradicts our tenets, or none at all. In the first place, these children are either lost to us forever, or but a few are reclaimed after years of labor, when, by judicious training in youth, they would never have wavered in their allegiance. The second case is, perhaps, attended by more serious consequences than even the first. Every religion, no matter how degraded, retains tangled in its mazes some rays of the infinite truth. It elevates, in some degree, however slight, the soul of man; bnt he that has *no* religion is a soldier without his armor, exposed to all the assaults of the world. If he fall not it were a miracle. The atheist or infidel is converted with less ease than he who has some faith. It is more difficult to enkindle a flame in the heart than to turn it, when lighted, to some other object. We are in danger of losing, thus, one generation; and the only instrument which can save it to us is the Sunday School. There the youth receive instruction. There the great truths of revelation are unveiled to them. There the calumnies against our faith are refuted. It would, indeed, be much more advantageous for them to attend, regularly, a Catholic college, to be surrounded by a Catholic atmosphere; but since we can not, now, obtain this, we must adopt the next best course. Because we are not allowed to seize the entire treasure shall we, on that account, refuse to take a portion! In one hour's instruction, each Sunday, there is not sufficient space to explain all the faith; but the simple exposition of its truth is sufficient. That will suffice to defeat and rebut calumny—which is the only enemy our religion need fear. When our faith is known as it is, it is at once embraced. The youth become ashamed of their religion, because they hear of it only through its enemies. I believe that this regular Sunday instruction will be a barrier to stop the torrent of youthful infidelity.

It should, therefore, be a pleasure, not insignificant, to all true Catholics, to see such a number of youth here, today, who receive this regular instruction. Of the Rev. Fathers who have accomplished this result, I will say nothing. The sons of Loyola have already won their meed of praise from more gifted lips than mine. Those parents who send their children regularly for instruction in Catechism, have done their duty; but what should be said of those who, forgetful of every obligation imposed by religion and natural affection, deny to their sons that which alone can render them happy here and hereafter. To them I should say, Your fathers retained their faith as a precious jewel, through ages of persecution, when to be a Catholic was to be a rebel and a traitor, when Mass was said in deserts and on mountain-tops; when death was the reward of fidelity, yet, in all trials, in exile, in banishment and flight, they were still able to transmit to you instruction in the truths of the Catholic religion, while you—you free to make your choice, able to do as you please—either through negligence or on account of the slight inconvenience it would cause you, absolutely refuse to your children the slightest knowledge of that which should be their support through life and their comfort in death.

It would be a pleasure for me to be able to affirm that such parents are few, but facts do not permit me; this, at least, I may say, with truth, that there are no such parents in the hall to-day.

Still advance, Brother Sodalists, on the good road. Be faithful to your duties in the future as you have been in the past, and you, pupils of the Sunday School, remember the benefits which are conferred on you. Attend regularly every Sunday, and be assured that your exertions will be infinitely repaid by the knowledge of a belief in your religion that you will thereby acquire.

After these remarks, the speaker took from those standing near him a beautiful crown, with which he desired the Rev. Father Accolti to crown the beautiful statue of the Blessed Virgin, seven feet high, which stood in the centre of the stage. He again presented to the the Rev. Father a scroll, on which were inscribed the names of all members of the sodalities and Sunday Schools, to place it in *her* hands. A purse, well filled, was also offered to the same Father, the contents of which were to be distributed among the poor, the remark being made, at the same time, that these were but offered as an earnest of what the societies would do, did their their riches allow them. Father Accolti replied, in a few words, thanking the large audience for their attendance, and especially those benefactors who had contributed toward the purchase of the large statue of the Blessed Virgin before them. A hymn was sung, the regalia laid at the foot of the picture of Pope Pius IX, and the large audience dispersed, highly gratified with what they had seen.

The Ignatian Literary Society and that of Pope Pius IX are not mentioned, in the preceding report, as having been present; nevertheless, we marked many of their number in line, and we know that they would have attended in a body, did not the majority of those belonging to them also attend the Sodality. Altogether, it was a celebration worthy of the Jesuit Fathers, and one of which they may well feel proud.

Spirit of the Press.

ANTI-CATHOLIC CALUMNIES.

The "Old Catholic" heresy has many features in common with that which sprung from Louvain. The lights of the Munich school, indeed, display little of the research, and still less of the delicate wit and fancy of the great writers of Port Royal; but any one who has carefully watched the various publications with which the *Saturday Review* is keeping the English public *au courant* must have observed the same suppression of truth, the same garbling of documents, the same generalization from isolated facts, and the same splendid calumnies which formed the groundwork of all the eloquent fallacies of Pascal. This resemblance, or rather identity, is so real as to place the new schism at one striking disadvantage. The recalcitrant professors, whose learning and genius have been suddenly discovered by our Protestant contemporaries, can only exhibit the Roman gift of imitation, and their highest efforts must, from the necessity of the case, be devoted to reviving the antiquated arguments and emulating the venomous slanders of a once formidable power. It is fortunate, perhaps, that their powers of invective are generally so unequal to their capacity for invention. The Catholic Church is so perfect in her organization, and so little understood by her enemies, that the evolution of her doctrinal system can always be plausibly ascribed to subtle intrigue. That theory has been so well worked by the opponents of the late definition, that had the web been deftly woven, it might, like the specious falsehoods of Fra Paolo, have ensnared all those unwary persons who are too prejudiced to see, or too shallow to comprehend the true action of the Church.

We all remember how the Council was described, during its progress, as a "Conciliabulum," in which there was no liberty or freedom of discussion; and how confidently it was predicted that the small body of bishops and other churchmen, who, in the exercise of an undoubted right, were opposed to the doctrine of Papal Infallibility, would continue their resistance. But now that the same voice has gone up from Prague, from Orleans, from St. Louis, and from the shores of Lake Leman, the prelates who were belauded two years ago are designated by every epithet of scorn. The "thoughtful and learned" Ketteler is "weak;" the "intrepid" Schwartsenburg is "timid;" the "profound and resolute" Hefele is "timid" and a "backslider;" and Dupanloup is "shifty." But we could not quarrel with the estimate formed of eminent ecclesiastics, by writers who show such remarkable elasticity, if they did not also misrepresent their opinions. For instance, what was thought of Archbishop Kenrick by the chronicler of the "Old Catholic" party, in the *Saturday Review*, is a matter of small moment. But we can not be equally indifferent to a statement, express and categorical, made in that journal some weeks ago, that he declared the Council nullified by the coercion to which its members were subjected. We have read Dr. Kenrick's speech, published before the Definition, and his reply to the deputation from his diocese, on his return to America; and, though the former is a strong expression of his doctrinal views, and the latter recalls in order to retract them, there is nothing in either to warrant an imputation, which we need scarcely say was made without giving the slightest reference, of such grave and startling import. Dr. Newman only learned, by accident, that Mr. Kingsley had made him the subject of a "gratuitous" slander; and even in these days of ocean telegraphy, it is safe to publish in London what can be only authoritatively contradicted from St. Louis.

But however the views of individual prelates may be distorted, the great difficulty remains that the Definition was voted by an enormous majority, and accepted by all. Were the bishops under the spell of enchantment? Could they have been imprisoned, or tortured, or exiled? Was the attitude of the "Government of the 4th of September," or of Prince Bismarck, so hostile to attacks on the Papal prerogatives that no French or German bishop could have vindicated, on his return, the liberty he had lost in Rome? The only reply made to this crushing argument is one that reminds us of Chief Justice Whiteside's humorous remark, some years ago, that the Irish Government was "Larcom and the police." It was all "Louis Veuillot and the Jesuits." We can almost fancy ourselves, when reading the popular diatribes of the movement, living in the days when even careless *litterateurs* like St. Simon were full of Jesuit machinations; and the small wits of the Hotel Rambouillet made merry over the "Provincial Letters." The great "Society" should feel some pride in the reflection that it still, in its diminished fortunes, appalls the enemies of the Church, and exercises as much control over the minds of men as if Choseul and Pombal had never existed. But nothing can indicate more strongly the weakness of the secession than the revival of a cry which can carry conviction to the mind of no well-informed Catholic, and which can only be credited by the class of fanatics who think that the Jesuits, like Bonaparte in the "Rejected Addresses," plan every deep act of wickedness, and inflict every petty mischief. Every one who is acquainted with the constitution and history of the Church knows that while the Jesuits are scarcely represented in the Hierarchy at all, they had otherwise less power of influencing opinion in the Vatican Council than they had in the Council of Trent. No living Jesuit was afforded the same opportunity that was allowed to Lainez. Nor even on the assumption that they have undue weight in the deliberations of the Roman Court could they also have dictated the theological views of the whole body of the Episcopacy. How baseless that assumption is, we need scarcely say; but of the length to which misrepresentations on the subject are carried we shall give one instance. We believe that few writers of the Munich party have failed to include, in the list of charges against the Church, that Father Jandel was appointed, at the instigation of the Jesuits, General of the Dominicans, to mould and fashion the opinions of that great body into conformity with the principles of the *Civilta Cattolica*. From the first, it appeared to us improbable that any one Order would interfere in the disposal of the supreme authority in another. It was furthermore observable that, though many Dominican prelates sustained the judgment of the "Angel of the Schools;" some, too, in the exercise of untrammelled freedom, took the opposite ground. But, in truth, the history of the rise of Father Jandel is well known to the members of his own corporation. He is not one of those obscure friars who could be unburied only by the satires of a Ulrick von Hutten. He belonged to the band of learned and devoted men who collected round Lacordaire in his hercic exertions for the revival of religion in France. He was pointed out to the present Pope, by the illustrious preacher, as a man fitted, by his wisdom and prudence, to guide the destinies of the Dominican Order, in the noble mission it has entered upon in this generation; and his promotion, from first to last, was due, not to a Jesuit intrigue, but to one who recalled the memory of the ardent patriotism and burning eloquence of Savonarola. We dwell upon this fact as an illustration of the arts by which her latest enemies endeavor to alienate the minds of men from the Church, and of that disregard for truth which runs through all the writings of the movement, from Heindrich's slanders on the Roman clergy to Dollinger's views on English History. — *London Register*.

IRISH WIT AND HUMOR.

This is the title of an agreeable and judicious selection of anecdotes taken from the lives and writings of the illustrious Irish wits, Swift, Curran, O'Leary and O'Connell; Dean Swift and Father O'Leary having the largest amount of space allowed to their sayings and doings. What a contrast is presented in the life of these two great Irish wits, O'Leary and Swift. The one so placid and happy, the other so turbulent and wretched. O'Leary was born in 1729, at Acres, in the Parish of Fanlobbus, near Dunmanway, Ireland. Having finished his education, he went to France, and there entered a convent of Capuchin Friars, at S. Malo. In 1771 he returned to Ireland and resided chiefly at Cork, where he preached weekly to large congregations of different persuasions, who crowded to hear him. His sermons were chiefly remarkable for their happy expression, and clear, bold figures of speech. His wit, drollery, and exceeding common sense soon rendered him famous, and he was frequently invited to Dublin and London by persons of high position. He often enjoyed the distinction—as it was considered — of dining with the Prince of Wales, and on one occasion at the Prince's, Father O'Leary met the celebrated Sheridan — who, observing "that port wine was the wine for the commoners, it was for the business of life—it quickened the circulation and fancy together; for his part, he never felt that he spoke as he liked until after a couple of bottles of port wine." O'Leary remarked "that this was like a *porter* who never could go steadily without a load on his head." The kind heart of this excellent man was much pained at the convulsions which, in 1798, disturbed Ireland, and his sorrow for the misfortunes of his country, doubtless, hastened his end — which occurred in 1802, in London, in his seventy-third year. He was a man of brilliant wit and great humor, and volumes have been filled with specimens of his clever repartee. On one occasion he was asked to make a pun on the Pope's Palace, he promptly replied, "I'll do Vat-I-can." He was as amiable and charitable as he was witty. Of a different order was his great countryman Swift. The Dean's life was a great tragedy. Through all its acts passed a dark, gigantic genius, towering head and shoulders over all his fellows, but possessed of an evil spirit, which never abandoned its prey until a pall of darkness settled on his shattered mind, and, after years of madness, ended in the grave.—*Catholic Review*.

THE JEWS AS POLITICIANS.

In the course of an able article on the position of Jews in modern times, the London *Spectator* says:

"We wish our contemporary of the *Jewish Chronicle*, who alone possesses the means, would supplement Dr. Marks' recent lectures on the position of modern Jews by publishing a list of all the Ministers of State, Members of Parliament, and noted politicians and journalists belonging to that race in the different countries of Europe. We believe it would be found that, with the exception of the cosmopolitan aristocracy, the thousand or so families in Europe whose names recur through all modern history, no class, race or creed contributes to the work of modern government in anything like the same proportion. It is barely forty years since the Jews were considered outcasts; since a bill to admit them to municipal office in England raised such a storm of indignation that a powerful Government had to give way and repeal an Act already accepted by Parliament; since they were, throughout Europe, legally disqualified for the offices which a universal prejudice rendered it impossible for them to hold; and now there is scarcely a State in which they are not Ministers, not one, exbept Russia and Spain, in which they have not a kind of preference in the suffrages of the people. The prejudice originally bitterly felt by the masses, and slightly by the upper class, now lingers among the upper class, but has died away utterly in the masses. In England, one Jew, by race, leads the Opposition, and another is Solicitor-General; in India, another, Mr. Ellis, sits in the Supreme Council; In France, a Jew rules the Department of Instruction; In Austria, he is President of the Lower House; and in Germany, if Mr. Disraeli is right as to Count Arnim, he is the most trusted and influential of Prince Bismarck's selected agents. We are afraid, pending the list we have asked for, to give the figures we have heard; but it is certain that all over the Continent Jews are taking possession of the journals: that in Italy, Austria, Germany, and many towns of France, they are the most acceptable of candidates, and that in England, while 800,000 Catholics have not a solitary representative, 80,000 Jews have eight representatives in the House of Commons. There is no reason whatever, in public sentiment, why there should not be eighty, and many in the circumstances of all countries why the process so lately begun should be almost indefinitely extended. The new levers of power, throughout the world, are property, popularity and the Press, and the special genius of the people enables them to acquire all three, and prompts them to strain every effort towards their acquisition. The turn of mind on which Dr. Marks, with some bluntness of perception, animadverts, which induces Jews everywhere, though everywhere industrious, to a proverb, to turn with loathing from manual labor, the circumstances which have made them, for generations, citizens — they are the conclusive answer to the squirearchial theory that city life enervates—and the oppressions which once made wealth their only protection have all combined to make them inimitable men of business. They bring special brains to the work, and special habits of combination, and now, in all the profitable business done in the world, especially the exceptional businesses, such as contracting, bullion and gem dealing, financing, opium-selling, and the like, businesses in which profits may be at once quick and enormous, no one contends on an equality with the Jews, and more especially with Jews trained with the German thoroughness. Even in Russia, where, of all countries, their lot is most miserable, they beat the Christians out of the field, and monopolize the only two functions — inn-keeping and agency—in which profit is possible without laborious or monotonous toil. Their popularity is the result, apparently, of different causes; in some countries, as Austria, of their permanent and necessary hostility to the feudal organization of society; in some, as France, of their reputation for skepticism; in some, as England, of their wealth and freehandedness; but in all, of the quality which they have acquired so recently, that perfect receptiveness which enables them to assimilate the special qualities of every race, without losing any of their own. No man understands German like the German Jew. No man is so exceptionally French as the French Jew. No man comprehends the insularity of our people so well as the English Jew. The extraordinary, and, in one way, melancholy, story of the Holines of Hamburg, now going the round of the German Press — the story of the French Jewess, who, inheriting the vast wealth of her German kindred, uses it, first of all, to express the hatred of Frenchmen for Germans, by destroying their splendid gardens, lest Germans should gain delight from them—shows that this receptivity extends to every kind of politics; that a Jew family may be composed of Germans and French, and each will cling to all, and yet each remain a fanatic for the nation to which he or she, by race, does not belong. This power, which amounts, very frequently, to a capacity of intensifying all national characteristics, is the cause alike of popularity and of success in journalism, while it appears — though this can not yet be fairly tested—not to involve the danger which one would have imagined must accompany it, of gradual absorption into the surrounding races. There is no reason whatever, that we see, why the Jews, who have a passion for education so great that, as Dr. Marks reports, they completely outstrip even the Germans in their attendance at the Universities, who are hourly increasing in wealth, who have recently doubled in numbers, and who are penetrated above most men with the modern spirit, should not rise still further, till they become a political, as they are already a financial, aristocracy—that is to say, a class with an exceptional chance of success in politics, and an exceptional tendency toward that career; and it is curious to speculate on the character of the influence which, in that case, they would exercise on the politics of the world."

IMMIGRATION MANIA IN GERMANY.

The German correspondent of the London *Guardian* says a curious phenomenon is to be seen in the north-west and east of Prussia. An immigration mania is in full progress. In Schleswig-Holstein it assumes extraordinary dimensions; whole villages are being emptied, the people are selling houses and land at ruinous prices—there is a wholesale exodus. Immigration agents are busy shipping off the people, the greater and superior part to America, and the lesser part to Queensland. Another correspondent writes: "A village with good land in my district has only three families left in it, and they go, in a week or two." This mania is fast spreading to Posen and East Prussia. Hundreds camp out at the railway stations, waiting for the trains to convey them away.

An undoubted work by Teniers, and one of the finest quality, is said to have been recently purchased at a shop in Antwerp, by a French amateur. The picture is in pencil, and shows sixty-two figures.

Wise and Otherwise.

A Stern Guide—The rudder.

Always "hard-pressed"—Bricks.

What comes after cheese?—Mice.

Single-minded people—Bachelors.

A weather report—A clap of thunder.

A Noose-Paper—The marriage-certificate.

Two absurd young men want to be admitted to Vassar College because it is leap year.

A gentleman who had blistered his fingers trying to draw on a pair of boots, exclaimed aloud, "I believe I shall never get 'em on until I wear 'em a day or two."

A proud father in England lately explained to a school-teacher as follows: "What accounts for John bein sich a bad scollar is that he's my sun by my wife's first husband."

The Duke d'Aumale has just purchased, for 5,650 francs, a copy of "Cæsar's Commentaries," which belonged to Montaigne, and in which that famous man had written his name.

A Protestant curate having been overhauled by his bishop for attending a ball, the former replied: "Sir, I wore a mask." "Oh, well," returned the bishop, "that puts a new face on the affair."

Sweet butter can be purchased in Carroll County, Virginia, for twelve to fifteen cents; while the storekeepers and farmers of that delightful region don't think of asking more than ten cents for a dozen of eggs.

The Mormon sisters of Ephraim, Utah, lay aside all the eggs that their hens lay on Sunday, and devote the proceeds to paying the fare of Mormons desirous of emigrating from other nations. This is literally egging them on.

A theatrical man of experience was remarking to a friend how great an attraction a showy spectacle introducing real water had with the public. "Ah!" chimed in the other, "that's because people see so little 'real water' off the stage."

The English immigrant to this country is harder to root than any other transplanted foreigner. He has less than the ordinary facility for making new acquaintances, and, finding few of his countrymen here, has a very home-sick and heart-sick time of it.

"What is your hurry, Jimmie?" asked a kind lady of a precocious urchin who had called, on his way to school, the other day. "Oh, I must go." "Where are you going, Jimmie?" With a heavy sigh, and pointing to the school-house, "Into the house-of-correction, ma'am!"

A person who wrote to Treasurer Spinner asking for his autograph and a "sentiment," received the following reply: "You ask for my autograph, with a sentiment. My sentiment is this: When a gentleman writes another on his own business, he should enclose a postage-stamp."

A Michigan tavern-keeper has this evasive arrangement: You put your ten cents on a spot marked "whisky;" the apparatus revolves, and directly you see a glass of whisky standing before you, and you don't know, of course, who gave it to you, or how it came there.

An out-of-town couple applied to a drug store for soda-water. "What syrup?" propounded the clerk. "Syrup, syrup?" repeated the bucolic fop, with an incredulous stare; and then, leaning forward, he impressively added, "Stranger, money is no object to me to-day—you can put sugar in them."

A German writer, complaining of the difficulties in the pronunciation of the English language, cites the word Boz, which he says is pronounced Dickens. [The readers of THE GUARDIAN should bear in mind that Boz was Mr. Dickens' *nom de plume* at the outset of his career as a Pickwickian chronicler.]

A Burlington (Iowa) baby is immortalized by the following epitaph:

"Beneath this stone our baby lays;
He neither cries nor hollers;
He lived just one-and-twenty days,
And cost us forty dollars.

Rowland Hill being once annoyed by his foot-boy singing profane songs while cleaning the knives and forks, ordered him, under pain of dismissal, to sing hymns. But as the work proceeded only to the tune of the solemn yet slow measure, he was compelled to tell the boy to return to his old style of profane music; otherwise his knives and forks would never have been ready in time for dinner.

An original poem thus immortalizes the original settlers at Derryfield, New Hampshire, the former name of Manchester:

"It was often said that their only care,
And their only wish, and their only prayer,
For the present world, and the world to come,
Was a string of eels and a jug of rum."

"Why is dat hat like the United States?" said Pompey to Squash, holding up his dilapidated beaver. "Cos—cos—dunno, nigger." "Well, cos it's not subject to a crown."

Flowers! beautiful flowers! who does not love the fair and frail things which spring up on every side, spangling, with their many-colored blossoms, the earth, which is God's footstool. Everything else, from the cedar of Lebanon to the hyssop that groweth upon the wall, is designed for some useful purpose, either to man or beast; flowers, alone, seem given simply to afford pleasure to man; flowers, alone, seem intended merely to minister to the innocent gratification of the senses which God has bestowed upon us. Wherever we turn our eyes, we behold the soft green of the meadow, the verdure of the hill-top, the dust of the roadside, the dusky crags of the mountain-steep, brightened by some little gem-like flower. It asks no careful hand to train it into healthful life. The winged seed is wafted on the breeze, or borne by the birds of the air to its destined place, and there, nursed by the sun and shower, it grows up in solitary beauty.

The *Swiss Times* tells the following story: A pastor, receiving a visit from a brother in the ministry, complained to him that the members of his congregation had adopted the evil habit of continually leaving the church before he had finished his sermon. "That would not do for me," replied the friend in a very confident tone. The pastor, well knowing that his friend was not a Cicero, offered to lay him a wager that the hearers would treat the preaching of his guest as they treated his own. The latter immediately accepted it, and commenced the next Sunday his preaching with the following introduction: "Brethren in Christ: my discourse contains two divisions: the first is for the godless, the second is for the righteous. Let us begin with the first part." This was very brief, and concluded with the following apostrophe: "Now, ye stupid sinners, ye who blaspheme Christ and make a mock at his holy teaching, ye who are full of all vice and far from repentance, I have done with you. Arise and take yourselves off from the Lord's house, for the second part of my discourse is devoted to those amongst you who are of a clean heart!" Not one of the congregation arose until the Amen was uttered—they were all of a clean heart.

Educational.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments — the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once..... $15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year..... 350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to
REV. A. VARSI, S. J., President.
jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORated according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-First Annual Session on Monday, August 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once..... $15 00
Board and Tuition, per quarter..... 92 00
Washing, per quarter..... 12 00
Physicians' Fees, per quarter..... 2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year..... $250 00
Washing, per Scholastic Year..... 40 00
Piano and use of instrument, per month..... 8 00
Violin, Guitar, Flute, etc., each, per month..... 6 00
Vacation at the College..... 40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to
REV. JAMES MAGILL, C. M. President.
jan1-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum..... $200 00
Piano and use of instrument, per month, $5 00. 60 00
Guitar, per month, $5 00..... 52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to
SISTERS OF CHARITY,
jan1-tf Santa Barbara, Cal.

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California.

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens..... $225.00
Entrance fee, to be paid only once..... 10.00
Vacation at College..... 40.00

DAY PUPILS.

Senior Class..... $60.00
Junior Class..... 40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the schoiastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.
Very Rev. P. HENNEBERY,
Superior.

Educational.

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department..... $3 00
" in Grammar Department..... 5 00
" in Higher Department..... 8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month..... $3 00
For the use of Instruments, etc., second year, per month..... 5 00
For each Academical Degree..... 10 00
jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is be towed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,
Payable half-yearly in Advance:

Board, Tuition and Washing..... $250 00
Entrance Fee..... 12 00
Physicians Fee and Medicines..... 5 00
Vacation at College..... 40 00
Day Students..... 60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.
jan1-tf

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year..... $225 00
Washing..... 45 00
Entrance Fee..... 10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument..... $60 00
Organ " " 50 00
Guitar " " 50 00
Vocal Music, in Class..... 20 00
Private Lessons..... 40 00
Drawing and Painting in Water Colors..... 30 00
Painting in Oils..... 20 00
Board during Vacation..... 40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 2d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE FIFTH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16th.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost — a want long felt in California — and thereby bring its advantages within the reach of all.

TERMS;

Entrance Fee, to be paid but once..... $15 00
Tuition, Board and Washing, per session of ten and a half months..... 150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance.

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to
jan1-tf REV. J. J. O'KEEFE, O. S. F.

DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY HAVE JUST COMpleted a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

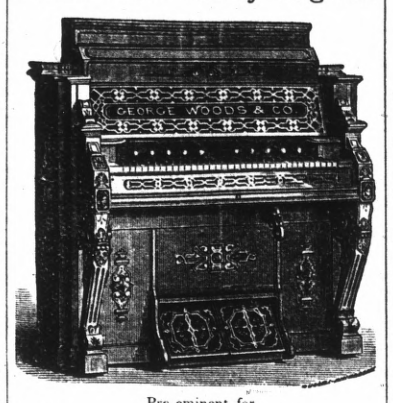
A Boy's School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

SISTER MARY B. RUSSELL,
jan1-tf Superior of Sisters of Mercy.

Organs and Pianos.

GEO. W. WOODS & CO'S

Parlor and Vestry Organs.



Pre-eminent for

Beauty and Purity of Tone,

THEIR CHARMING SOLO STOPS

—AND—

ELEGANT DESIGN AND FINISH.

W. G. BADGER, Agent,
No. 7 Sansome Street.

GRAY'S MUSIC STORES,

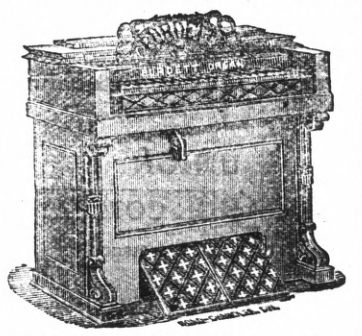
623 and 625 Clay Street, SAN FRANCISCO, Cal. | 107 First Street, PORTLAND, Or.

KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC, MASSES, ETC., A SPECIALTY.

Agency for the leading Instruments, Steinway & Son's, Krakauer, Bacon & Co., and Haines Bro's. Pianos.

THE BURDETT ORGANS.



Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application.

Just published, Gray's "Catalogue of Music for 1872."

JARDYNE & SON,

ORGAN BUILDERS.

ESTABLISHED in 1828. Organs built in the most thorough and improved manner, and at the lowest price that will warrant the best material and workmanship.

Nos. 315, 316, 318 and 320 East 13th St., New York.

J. H. & S. C. ODELL,

MANUFACTURERS of Church Organs, with all the modern improvements, including their celebrated PATENT PNEUMATIC COMPOSITION MOVEMENTS.

Small organs on hand, completed, or nearly so, suitable for small churches and chapels. Orders for tuning and repairing promptly executed. For further particulars, send for circular.

408 and 410 West Forty-second Street, near Ninth Avenue, New York.

THE CELEBRATED

KNABE PIANOS

HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warerooms. Also the "AMERICAN" Piano-Forte, the GEORGI Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and Lunan's German UPRIGHT PIANOS.

THE PRINCE ORGANS

are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of these are now in use. Prices from $60 to $350. A good assortment on hand.

Sheet Music & Music Books.

A large and increasing stock kept on hand and furnished to schools and private teachers, at a liberal discount. Address

A. L. BANCROFT & CO.
721 Market Street, San Francisco.

NEW STYLES,

LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and 103 Montgomery Street, San Francisco, offer for the Holidays the largest and best selected stock of Fine Goods ever offered in this market or any other.

Travelers' Guide.

C. P. R. R.

—COMMENCING—

Monday, April 29th, 1872,

And, until further notice, Trains and Boats will

Leave San Francisco

7.00 A. M. Overland Epxress Train for Sacramento, Marysville, Red Bluff, Colfax, Reno, Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at all Way Stations.

4.00 P. M. *Passenger Train for Stockton, Merced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through Freight and Accommodation.

7.30 A. M. Steamer New World (from Broadway Wharf)—Connecting at Vallejo, with Trains of California Pacific Railroad.

4.00 P. M. *Sacramento Steamer (from Broadway Wharf)—Connecting at Vallejo, with Trains of California Pacific Railroad.

2.00 P. M. *Steamer Antelope, (from Broadway Wharf)—Connecting at Donahue with Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from Broadway Wharf—Connecting with special Train of S. F. and N. P. R. R. for Cloverdale and intermediate points, returning to San Francisco by 7.00 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and †11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS *3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't.
A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:10 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	10:36 A M	5:49 P M	7:00 P M
Gilroy.....Arrive	11:55 A M	.....	.....
Hollister....Arrive	12:50 P M	.....	.....
Pajaro.....Arrive	1:25 A M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Pajaro.....	.....	.....	12:35 P M
Hollister.....	.....	.....	1:00 P M
Gilroy.....	.....	.....	2:00 P M
San Jose.....	†6:30 A M	7:50 A M	3:20 P M
Arrive at San Fran....	8:50 A M	10:10 P M	5:50 P M

*Leaves at 2:30 P. M. SATURDAYS.
†Sundays excepted.

☞ An Extra Train will leave San Francisco on Sundays at 9:30 A. M. Returning, leave San Jose at 5:50 P. M.

FREIGHT TRAINS RUN DAILY (Sundays excepted), leaving San Francisco at 10:30 A. M., arriving at San Francisco at 4:25 P. M.

A. N. TOWNE, Gen'l Sup't.
A. C. BASSETT, Ass't Sup't.
J. L. WILLCUTT, Gen'l Pass'gr Ag't.

Hotels.

TAMALPAIS HOTEL,

San Rafael, Marin County, only 14 miles from San Francisco.

THIS Hotel is now ready for the reception of guests for the Summer season. Recent improvements have been made, consisting of a Billiard Room 50x25 feet, and ten additional sleeping rooms, all handsomely furnished. The House is provided with every convenience for the comfort and pleasure of its guests, and possesses all the appointments of a first-class Hotel. Its proximity to the city, together with the convenience of access, combined with the beauty of the surrounding scenery and the well-known salubrity of the climate of San Rafael, offer a combination of attractions possessed by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot on the arrival of every train, and will convey passengers and baggage to and from the House free of charge.

my25-tf R. PARDOW, Jr.

BROOKLYN HOTEL,

BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: $2.00 PER DAY.

KELLY & WOOD,

PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

CENTRAL HOTEL,

814 and 816 Sansome Street,

Between Broadway and Pacific....SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS Hotel has been thoroughly renovated by the well-known proprietor, M. FARRELL, late proprietor of the Brooklyn House, where he will be happy to receive his numerous friends and the public in general. Thankful for past favors, he respectfully solicits a continuance of their future patronage.

There is a fire-proof safe in the House, where money and valuables can be kept at the risk of the proprietor. The Central House Coach will be at each car depot and steamboat landing, to convey passengers to the House free of charge.

Price of board to suit the times.

Parties sending for their friends to the States, or who expect any, will please notify MICHAEL FARRELL, and he will attend to them on their arrival, and forward them to their friends with due care, and thus save much trouble.

The strictest attention will be paid to the comfort of the patrons of this House.

MICHAEL FARRELL, Proprietor.

Business Cards.

JOHN D YOST. H. S. CROCKER.

H. S. CROCKER & CO.

STATIONERS, Printers and Lithographers, 401 and 403 Sansome Street, Cor. of Sacramento, San Francisco. Sacramento House, 42 and 44 J Street.

DANIEL HICKS. HENRY KELLER.

D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers' 543 Clay Street, San Francisco, and 59 J Street, Sacramento. Blank books ruled, printed and bound to order.

CALEB M. SICKLER,

IMPORTER and dealer in Stoves, Ranges and Tinware, 422 Kearny Street, Between California and Pine Sts., San Francisco.

Agency for Stewart's Celebrated Stoves.

A. ROMERO,

STOCK AND MONEY BROKER. FOREIGN Coin bought and sold. North-East corner of California and Kearny Streets, San Francisco.

P. J. SULLIVAN & CO.

DEALERS IN CUSTOM-MADE CLOTHING and Furnishing Goods. A complete assortment of Clerical Suits always on hand.

P. J. SULLIVAN, & CO.,
jan1-tf 28 Third Street.

COAL AND WOOD,

AT the lowest market prices, of the best quality, delivered in any part of the city.

For sale by
P. LYNCH,
610 Larkin Street, between Ellis and Eddy.

T. J. WELSH,

ARCHITECT, N. E. COR. MONTGOMERY and Pine Streets. Rooms No. 12 and 13, San Francisco. my25-tf

M. McCANN & CO.

COMMISSION MERCHANTS, 818 BATTERY Street, San Francisco. Wool, Hides, Leather, Tallow, Sheep, Goat, Fox, Coon and Cat Skins, and all kinds of Furs sold on commission. Liberal advances made on Consignments, and prompt returns made at good prices.

MARBLE WORKS.

JOHN DANIEL & CO., MANUFACTURERS OF and dealers in Monuments, Headstones, Tombs, Mantel Pieces, Table Tops, Counter Tops, Plumbers' Slabs, Imposing Stones, etc., at lowest prices. 421 Pine Street, between Montgomery and Kearny, San Francisco.

MASSEY & YUNG,

PRACTICAL FURNISHING UNDERTAKERS. Barstow's Burial Caskets always on hand, and Agents for Fisk's Metalic Burial Cases.

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

Office:—651 Sacramento Street, between Kearny and Webb.

CALIFORNIA CRACKER COMPANY.

FRED'C CLAY & WESKE BROS.

WE desire to call your attention to our PATENT STEAM CRACKER, CAKE and SHIP BISCUIT BAKERY, located at Nos. 803, 805 and 807 Battery Street, San Francisco.

J. C. MOODY,

DRUGGIST AND CHEMIST,

DEALER IN

PURE DRUGS AND MEDICINES,

Toilet and Fancy Articles and Perfumery,

Pure Wines and Liquors for Medical Use

Prescriptions carefully compounded.

200 and 202 Kearny Street,

SAN FRANCISCO.

Book Trade.

MICHAEL FLOOD,

CATHOLIC BOOK SELLER, has recently received the following New Boooks:

The Monks of the West, by the Count Montalembert..... $8 00
Catholic Almanac and Dictionary, 1872..... 1 00
Illustrated Catholic Almanac..... 25
" Irish Am'n " 25
The Devil; Does he exist?..... 1 25
The Story of Ireland, by A. M. Sullivan..... 2 00
Hibernian Nights Entertainment..... 1 75
Legends and Fancy Tales of Ireland..... 2 00
History of the Irish Brigade..... 5 00
Mary Stewart, by Malines..... 1 75
Paulist Sermons (new)..... 1 50
Origin and History—Irish Names of Places..... 2 50
The Passion Play..... 1 50
Revelations of St. Gertrude..... 3 00
Lives of the Popes, complete..... 16 00
Florence O'Neil, or the Siege of Limerick..... 1 50
McCarthy More, by Mrs. Sadlier..... 1 00

A large assortment of Crucifixes, Rosaries, Statuary, Fonts, etc., Books sent free, by mail, on receipt of the advertised price.

Address all orders,
MICHAEL FLOOD,
jan1-tf 685 Market Street, San Francisco.

H. C. BATEMAN,

CATHOLIC BOOK SELLER, 208 Kearny Street, Cor. Sutter, has just received a fine stock of Vestments, Holy Bibles, Remonstrances, Prayer Books, Chalices, Pyxes, Missals and Brevaries, with a splendid assortment of all the Catholic and Irish Books published in the United States and Ireland; and a fine selection of Velvet, Pearl and Ivory Prayer Books, and all other fine Catholic articles. jan1-tf

Prospectus.

THE

CATHOLIC GUARDIAN,

A Weekly Newspaper

AND REVIEW.

PUBLISHED WITH THE APPROBATION OF THE MOST REV. ARCHBISHOP OF SAN FRANCISCO, AND THE RIGHT REV. BISHOPS OF LOS ANGELES AND GRASS VALLEY.

THE GUARDIAN is a family and literary newspaper, devoted to the interests of the Catholic Church, and contains, from week to week, Catholic intelligence from all sections not only of our own country but of Europe, while all matters of interest to the faithful in the Province of San Francisco, receive special attention.

THE GUARDIAN gives the latest intelligence from the Eternal City, bearing the words of the Holy Prisoner of the Vatican, such a work—to us a labor of love and heartfelt loyalty—is, at an era like the present when the secular press teems with studied misrepresentations of the Holy Father's language, on public occasions, more than anything else the true function of Catholic Journalism. And to carry out this object, THE GUARDIAN has made arrangements for the publication, at the earliest moment, of the latest Roman news from the chief Catholic papers of France, Spain and Italy, in addition to special correspondence from the Pontifical capital.

THE GUARDIAN belongs to no political party—but reserves to itself the right to treat all national questions in a spirit of conscientious patriotism; to commend at all times that which is praiseworthy, and to utter its disapproval of wrong-doing among men of all parties.

THE GUARDIAN aims to record the opinions, explain the views, and defend the position of Catholics in America, and to co-operate with our ecclesiastical instructors not only in quickening the zeal and piety of the faithful, but in enlightening the American people as to the true character of Catholicity, its object and its worth, and thereby lend some slight aid to a cause which all Catholics have at heart—the recovery of this nation to the Catholic faith by the diffusion of Catholic truth.

The Rev. Clergy and others, anxious for the exposition of Catholic doctrines and the defense of Catholic principles, are respectfully invited to act as agents and correspondents of THE GUARDIAN.

TERMS.

(Payable strictly in advance.)

By Mail, per year	$5 00
" " six months	2 50
" " three months	1 25
By Carrier, per month	50
" " one week	12½

OUR CLUB RATES.

For papers sent by mail to one address.

2 copies, one year	$9 00
5 " " "	20 00
10 " " "	35 00

Larger clubs at the same rate, *i. e.* $3.50 for each member.

TO ADVERTISERS.

The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

Advertising Rates of The Guardian.

☞ A Square is Ten Lines of Nonpareil Type. ☜

SQUARES.	One M'th.	Two M'ths	Three M'ths	Six M'ths	One Year.
One	$ 5	$ 9	$ 12	$ 20	$ 30
Two	9	16	20	32	50
Three	12	22	28	44	70
Four	15	27	35	56	90
Five	18	32	42	68	110
Ten	30	55	75	130	200
Fifteen	40	75	100	180	280

Transient Advertisements, 1.50 per square each insertion.

Twenty-five per cent discount allowed on the above rates.

Cuts inserted at above rates, without discount.

Deaths and Marriage Notices, $1.00 each insertion.

Wants and Personal Information, Advertisements, 10 cents per line each insertion.

Editorial Notices, 20 cents a line.

All Communications should be addressed to the office of "THE CATHOLIC GUARDIAN," 403 Sansome Street, San Francisco, Cal.

FRANCIS DILLON EAGAN,
Editor and Publisher.

Advertisements.

W. S. GREEN. J. B. DE JARNATT.

W. S. GREEN & CO.

Real Estate Agents.

OFFICE:—Cor. Montgomery and Market Sts., over Hibernian Bank, San Francisco. Have reliable business connections in every county in California, and in the State of Oregon.

"GREEN'S LAND PAPER"

Is an AUTHORITY on all Land Matters. We start off with a circulation of 10,000! Copies furnished free! Send for one!

Advertisements only 25 cents per line. The best advertising Medium in the State. For our other offices, list of agents, etc., see "GREEN'S LAND PAPER."

SULLIVAN, KELLY & CO.

N. W. Cor. Pine & Front Sts.

Where they offer for sale

THE LARGEST STOCK OF

PAINTS,
OILS,
GLASS, etc., etc.

ON THE PACIFIC COAST,

At the Lowest Market Rates.

101, 103, 105 FRONT STREET,
110 PINE STREET,
SAN FRANCISCO.

CALIFORNIA TYPE FOUNDRY CO.

GEO. L. FAULKNER, Agent.

Nos. 405 and 407 Sansome Street, San Francisco.

MANUFACTURE Type, Presses and Printing Office Furniture. And import all the newest styles from the best foundries. Electrotyping and Stereotyping in all its branches.

The new type in which THE CATHOLIC GUARDIAN is printed is from this foundry.

A. WASON. P. J. MORRIS.

WASON & MORRIS,

(Successors to J. R. Kelly)

PLAIN and Decorative House and Sign Painters, Gilding and Glazing, Imitations of Wood and Marble. Banners, Flags and Military Standards painted to order. Importers and dealers in Paints, Oils, Turpentine, Varnishes, Brushes, Glass, etc.

No. 38 California Street, two doors below Davis Street, San Francisco.

CARPETS.

AXMINSTER,
MOQUETTE,
WILTON,
VELVET,
BODY BRUSSELS,
LACE CURTAINS,
BROCATELLE, REPS, TERRY, DAMASKS, etc.,

And full and complete stock of

UPHOLSTERY GOODS,

The Largest Stock on the Pacific Coast. Call and examine before purchasing.

FRANK G. EDWARDS,

Nos. 628, 630 and 642 Clay Street,

AND

633 and 635 Merchant Street.

Every kind of Wall Paper Decoration made to order.

FARM FOR SALE.

A SPLENDID FARM OF SIX HUNDRED acres in Contra Costa County, within four miles of Pacheco, well improved. Price, $30,000.

Apply to

FASSETT & MCCAULEY'S,

Clay Street, near Front, or to Wm. Kellehor, on the premises.

UNITED STATES HOTEL.

Corner of Folsom and Beale Sts.

SAN FRANCISCO.

CORNELIUS MALONEY - - - Proprietor.
(Late of the Franklin House.)

THE United Staes Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week	$4 00
Board and Lodging, per week	$5 to $6 00
Board and Lodging, per day	$1 00

Parties who have sent to the States for friends, or who expect friends, will please notify C. Maloney, and he will attend to them on arrival, and forward them with due care to their destination. By this means much may be saved and much inconvenience avoided.

A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.

An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge. je1-tf

THE OVERLAND MONTHLY.—The only literary magazine published on the Pacific Coast. Subscription only $4 per annum. Send 20 cents for specimen copy of the "OVERLAND."

JOHN H. CARMANY & CO.,
Publishers, 409 Washington Street. je1-tf

WRIGHT & SANDERS,

ARCHITECTS, Union Ins. Building, 418 California Street, San Francisco. je1tf

Financial.

HIBERNIA

Savings and Loan Society.

OFFICE:

NE Cor. Montgomery & Market Sts., San Francisco.

OFFICERS:

M. D. SWEENY	President.
C. D. O'SULLIVAN	Vice-President.
EDWARD MARTIN	Treasurer.
RICHARD TOBIN	Attorney.

TRUSTEES:

M. D. Sweeny, M. J. O'Connor,
C. D. O'Sullivan, P. McAran,
John Sullivan, Gust. Touchard,
R. J. Tobin, Peter Donahue,
A. Donohoe.

REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through Wells Fargo & Co's Express Office, or any reliable banking house; but this society will not be responsible for their safe delivery.

The signature of the depositor should accompany his first deposit.

A proper pass-book will be delivered to the agent by whom the deposit is made.

Deposits received from $1 to $8,000.

Office hours, from 9 A. M. to 3 P. M.

E. MCLAUGHLIN. C. T. RYLAND.

BANKING HOUSE

OF

McLAUGHLIN & RYLAND,

Santa Clara St., bet. First and Second,

SAN JOSE.

RECEIVE General and Special Deposits in Gold and Silver Currency. Deal in U. S. Bonds and Legal Tenders, and do a General Banking Business.

DRAW EXCHANGE ON

DONOHOE, KELLY & CO., San Francisco.
EUGENE KELLY & CO., New York.
CONSOLIDATED BANK, limited, London.
BANK OF IRELAND, Dublin.

Telegraphic Tranfers made on New York.
Interest allowed on Time Deposits.

Insurance.

Fire and Marine Insurance.

UNION INSURANCE COMPANY

OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS,

ESTABLISHED IN 1861.

Nos. 416 and 418 California St.

Cash Capital, - - - - -	$750,000 Gold
Assets Exceed - - - - -	$1,000,000 Coin

FAIR RATES,

PROMPT SETTLEMENT OF LOSSES,

SOLID SECURITY.

DIRECTORS:

J. Mora Moss, N. Kittle,
James Otis, Jabez Howes,
Moses Heller, Nicholas Luning,
Joseph A. Donohoe, John Parrott,
M. J. O'Connor, Milton S. Latham,
W. W. Montague, L. Sachs,
Daniel Meyer, M. D. Sweeny,
Adam Grant, E. H. Winchester,
Jacob Scholer, Gustave Touchard,
Charles Kohler, Michael Castle,
Joseph Seller, Nicholas Larco,
W. C. Ralston, Geo. C. Hickox,
A. Wasserman, Morton Cheeseman,
I. Lawrence Pool, George C. Johnson,
Joseph Brandenstein, T. E. Lindenberger.

GUSTAVE TOUCHARD	President.
N. G. KITTLE	Vice-President.
CHARLES D. HAVEN	Secretary.
GEO. T. BOHEN	Surveyor.

THE STATE INVESTMENT AND INSURANCE COMPANY.

Capital, - - - $200,000

U. S. GOLD COIN, in 2,000 shares of $100 each. Payments in Four Installments, of Twenty-five (25) per cent. each, in Gold Coin. Fire, Marine and Inland Navigation Insurance.

TYLER CURTIS	President.
PETER DONAHUE	Vice-President.
CHAS. H. CUSHING	Secretary.
THOS. N. CAZNEAU	Marine Director.

San Francisco, November 2d, 1872.

THE PHŒNIX AND HOME

Fire Insurance Companies,

OF HARTFORD AND NEW YORK.

DEPARTMENT FOR THE PACIFIC COAST,

424 *CALIFORNIA STREET,*

SAN FRANCISCO.

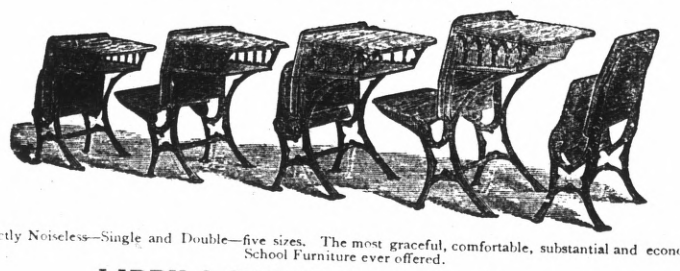
R. H. MAGILL, Manager.

FLETCHER & Co., Agents.

DAN. KELLEY, Solicitor.

NEW GOTHIC SCHOOL DESKS AND SEATS.

With Curved Backs and Folding Curved Slats.



Perfectly Noiseless—Single and Double—five sizes. The most graceful, comfortable, substantial and economical School Furniture ever offered.

LIBBY & SWETT, No. 3 New Nontgomery St.,

(Grand Hotel Building) San Francisco.

THE GREAT SEMI-ANNUAL

CLEARANCE SALE

Of Dry Goods At

J. J. O'BRIEN'S,

606 Market Street,

WILL continue until the 31st day of May, during which time all goods, without any exception, will be sold fully 40 per cent. below regular prices; and in order to give the public an idea of the kind of bargains we are offering during this CHEAP SALE, we annex a price-list of a few articles in each department:

75 pieces Heavy French striped Silks, all colors, $1 a yard; reduced from $1 75.
24 pieces Plain Colored Silks, $1 50 a yard; reduced from $2 25.
Our entire stock of Black Silks reduced fully 40 per cent.
80 pieces fine French Poplin (sold for Irish), 87½ cents a yard; reduced from $1 25.
38 pieces real Irish Poplin, (Dublin) $1 25 a yard; well worth $2 00.
15 pieces best Japanese Silks, 65 cents a yard; reduced from $1.
90 pieces Silk-finished Japanes, Poplins, 37½ cents a yard; reduced from 50 cents.
Our entire stock of

SPRING DRESS GOODS

Reduced to half price, consisting of several thousand yards, at 12½, 15, 20 and 25 cents a yard.
A splendid line of Black Alpaca, from 25 cents a yard upward.
75 pieces best Black Fullard, 62½ cents a yard; reduced from $1.
15,000 yards Plain Black and Striped Grenadines, from 20 cents a yard upward.
A beautiful assortment of STRIPED SHAWLS, new styles, from $3 50 upward.
All our Broche Shawls reduced to half-price.
250 pieces splendid French Lawns for 12½ cents a yard; warranted fast collors.
200 pieces White and Colored Pique, from 20 cents a yard upward.
1 case Heavy Borded Pique, 20 cents a yard; same as is sold for 50 cents.
400 pairs Blankets, from $2 50 a pair upward.
1,000 White and Colored Marseilles Spreads, from $1 25 upward.
5,000 dozen, all-linen, Napkins, $1 a dozen; reduced from $1 75.
800 dozen all-linen Doilies, 60 cents a dozen; reduced from 75 cents.
6,000 dozen all-linen Towels, from $1 a dozen upward.
75 pieces Heavy Scotch Table Linen for 35 cents a yard; reduced from 50 cents.
460 pieces Heavy Linen Crash, 8 cents a yard; reduced from 12½ cents.
164 pieces 4-4 Irish Linen, 25 cents a yard; reduced from 37½ cents.
180 pieces Nottingham Lace, 25 cents a yard; reduced from 40 cents.
40 pieces Plaid Flannel Shirting, 15 cents a yard; reduced from 30 cents.
2 bales all-wool White Flannel, 25 cents a yard; worth 40 cents.
200 pieces Brown and White Canton Flannel, 16½ cents a yard; worth 25 cents.
750 pieces Scotch Diaper, $1 a piece; reduced from $1 75.
38 pieces Boys' Cloths, 50 cents a yard; reduced from 75 cents.
All makes of Muslins and Sheetings at greatly reduced prices.
A splendid line of Corsets, from 50 cents a pair upward.
750 Ladies' Balbriggans, $6 a dozen; reduced from $9.
500 dozen Jouvin's Kid Gloves, $1 25 a pair; reduced from $1 50.
175 dozen Joseph's Undressed Kid Gloves, slightly soiled, 35 cents a pair; reduced from $1.
All makes of American Prints, 10 cents a yard.
A large lot of Ladies' and Gent's Underwear, slightly soiled, half price.
A call respectfully solicited.

J. J. O'BRIEN,
606 Market Street, Near Montgomery.

☞ 10,000 yards Remnants on Center Table, to be sold for one quarter-price. my25-6m

McNALLY & HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Buildings fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

ST. MARY'S HOSPITAL,

Corner of First & Bryant Sts.

SAN FRANCISCO.

THIS Institution is under the management of the SISTERS OF MERCY.

JAMES MURPHY, M. D	Visiting Physician.
S. C. LANE, M. D	Visiting Surgeon.
A. F. BELINGER, M. D	Resident Physician.

TERMS:

Payable monthly in advance, for board, medicines, attendance, etc.

In the wards, per week	$10 00
In rooms, with one or more, per week	15 00
In private Rooms, per week	20 00

Liquors and washing extra.
Confinement cases, $10 00 extra.
Money always refunded in case a patient leaves before the expiration of the month.
Benevolent Societies are not required to pay in advance.

FARMS FOR SALE

In Santa Cruz County.

A FARM CONTAINING THREE HUNDRED acres. Splendid place for a Dairy. $6,500

Also, a Farm of 200 acres. Hill lands. A very desirable place. $3,000.

Also, several small tracts near town, suitable for gardeners.

Also, several desirable Dwelling Houses.

Also, unimproved Building Lots in Santa Cruz.

Terms easy. Apply to

TITUS HALE,
Santa Cruz, Cal.

WHEELER & WILSON'S

HIGHEST PREMIUM

SEWING MACHINE.

THE CHAMPION OF THE WORLD.

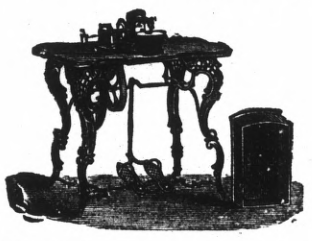
Patent Renewed on Perfection.

THE TIME HAS COME WHEN WHEELER & Wilson have got their Family Sewing Machine to perfection. This, each and every woman in the land will admit when they see the New Style, Silent, Adjustable, Draw Feed Machine. Every difficulty is entirely overcome. Drawing the work while sewing, they only require one hand and one foot to do any kind of work perfectly.

BEWARE OF IMPOSTERS! If you want a Family Sewing Machine, buy the WHEELER & WILSON. Be sure you get a Wheeler & Wilson. Examine the stamp upon the cloth plate; it should read: "Wheeler & Wilson's Mf'g Co. A. B. Wilson, Pat." Every Sewing Machine should be sold on its own merits. Parties endeavoring to palm off other Sewing Machines under the great reputation of this machine, will be dealt with according to law. Buy no family sewing machines of traveling agents, unless they can show you a letter signed "W. M. STODDARD, Agent for the Pacific Coast," for said machines.

W. M. STODDARD,
Agent for the Pacific Coast.
Office, No. 435 Montgomery Street, San Francisco

THE FLORENCE



Will sew Everything Needed in a Family, from the Heaviest to the Lightest Fabric.

IT DOES MORE WORK,
MORE KINDS OF WORK,
AND BETTER WORK,

Than any other Machine.

IF THERE IS A FLORENCE SEWING MAchine, within one thousand miles of San Francisco, not working well and giving entire satisfaction, if I am informed of it, it will be attended to without expense of any kind to the owner.

SAMUEL HILL, Agent,
19 New Montgomery Street,
Grand Hotel Building, San Francisco.

☞ Send for Circulars and samples of the work. Agents wanted in every place.

MURPHY, GRANT & CO.

Corner of Sansome and Bush Streets,

SAN FRANCISCO,

Are constan receiving a large variety of

Gents' Furnishing Goods,

COMPRISING

HALF HOSE—Silk, Cotton, and Woolen.
JOUVIN'S KID GLOVES.
SHIRTS AND DRAWERS—Silk, Cotton, and Merino.
SUSPENDERS, TIES, SCARFS.
UMBRELLAS—Silk and Gingham.
LINEN SHIRTS AND COLLARS.
HANDKERCHIEFS—Silk, Linen, Cotton.

ETC., ETC., ETC.,

To which they invite particular attention.

Under the Occidental Hotel,

112 MONTGOMERY STREET,

San Francisco,

At the well-known Jewelry Store of

ANDERSON & RANDOLPH,

you can buy

Watches,
Diamonds and Silverware

Of the Finest Quality, of the Latest Styles, and at the Lowest Prices.

Watches Repaired.

JAMES ANDERSON,
WM. C. RANDOLPH.

A CATHOLIC YOUNG LADY OF RESPECTable Character, with a good knowledge of Music and French (the latter not essential), in need of a situation, can hear of a comfortable home, by applying at the Office of THE CATHOLIC GUARDIAN.